

An International Baptist Magazine

MISSIONS

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President E. A. Fridell



In This Issue

THE NORTHERN BAPTIST CONVENTION AT LOS ANGELES

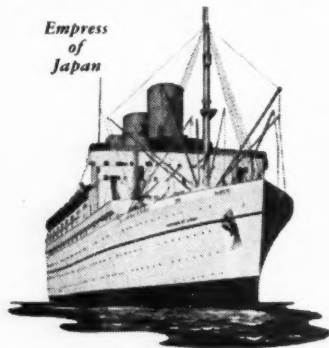
By William B. Lippard and Edward H. Clayton

VOL. 30, NO. 6

JUNE, 1939

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WHERE WILL YOU BE IN *August?*

In order to include the story of the Northern Baptist Convention at Los Angeles, the printing of this issue of MISSIONS has been delayed. It should reach all subscribers early in July.

The next issue will be that of September. It will be printed and mailed so as to reach all subscribers late in August.

If you plan to be away on vacation about that time, please send MISSIONS a postcard with your vacation address. Each summer it costs the magazine more than \$20 in extra postage either for the return of undelivered copies or for forwarding copies to subscribers who had failed to notify the subscription department of summer vacation addresses.

MISSIONS

wishes for all readers a restful and enjoyable summer. May it bring refreshment in body and spirit and new courage to face the ever enlarging tasks of the Kingdom of God in our world.

THE FIRST WORD

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THE QUESTION BOX JUNE

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where will New York World's Fair visitors be welcomed?
2. Who wrote that Baptists dislike change?
3. What was the registration at the Southern Baptist Convention?
4. In what land is a great westward trek not yet ended?
5. Who is Harold L. Brown?
6. What was organized in 1920?
7. Who died April 7, 1938?
8. Whose birthday occurred June 24th?
9. What is scheduled for July 24-29?
10. Who said, "Before every opportunity God sends a great trial?"
11. Where is religion made popular and effective?
12. Who is sailing for Europe July 6th?
13. Who ought never to see bread lines?
14. Who said, "Anti-Semitism is a disease"?
15. Whose letter brought great discouragement?
16. What mission is located at Saint Naziere, France?
17. Who went to Oxford in 1937?
18. Whose plan to visit China in September 1937 was canceled?

QUESTION BOX PRIZES

Rules for 1939

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1939, to receive credit.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE,* *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Ave., New York City

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* Died, May 19, 1939

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When reporting change of address send both the old and the new address.

WHO'S WHO

In This Issue

William Axling is a missionary in Japan, in service since 1900.

E. H. Clayton is a missionary in China, in service since 1911.

J. W. Decker is the Foreign Mission Society's Secretary for the Far East.

Coe Hayne is Editorial Secretary of the Home Mission Society.

Kensuke Horinouchi is the Japanese Ambassador to the United States.

F. W. Padelford is Secretary of the Baptist Board of Education.

L. S. Pratt is a missionary in South India, in service since 1937.

Two More Months of Upward Trend

April moved up into the 2,000 class by recording 2,007 subscriptions as compared with 1,976 in April last year, or a gain of 31.

May was a smaller month, bringing only 1,597 subscriptions, as compared with 1,591 in May a year ago, a gain of 6.

That raises the total score, since the up trend began in the spring of 1933, or six years ago, to 69 months up and only 4 months down.

LETTERS

From the Editor's Mail Bag

Your comparison of the treatment of the Negro in the United States with that of the Jew in Germany, appears to me to have been written by one woefully ignorant. I will acknowledge that the Negro is somewhat mistreated in many ways in the United States, but

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he has access to our grade and high schools and to many of our colleges. Negroes, by the thousands, own their own homes and are not molested in them. By the thousands they are physicians, lawyers, merchants, trades people and laborers in our factories. They are allowed their churches in which they may worship God as they please. Through schools and colleges in the South, much help is being given them. Much effort on their behalf is being made through settlement houses. None of this does the Jew enjoy in Germany today. I believe you owe an apology to your readers.—A. R. Woodworth, Frederickton, Ohio.

Each month in MISSIONS you publish an editorial entitled, "The Great Delusion." I am writing for permission to reprint these in our local newspaper. We are facing a local option election and our editor will print daily articles if we provide the material.—Rev. E. Robert Pfeil, Flora, Ind.

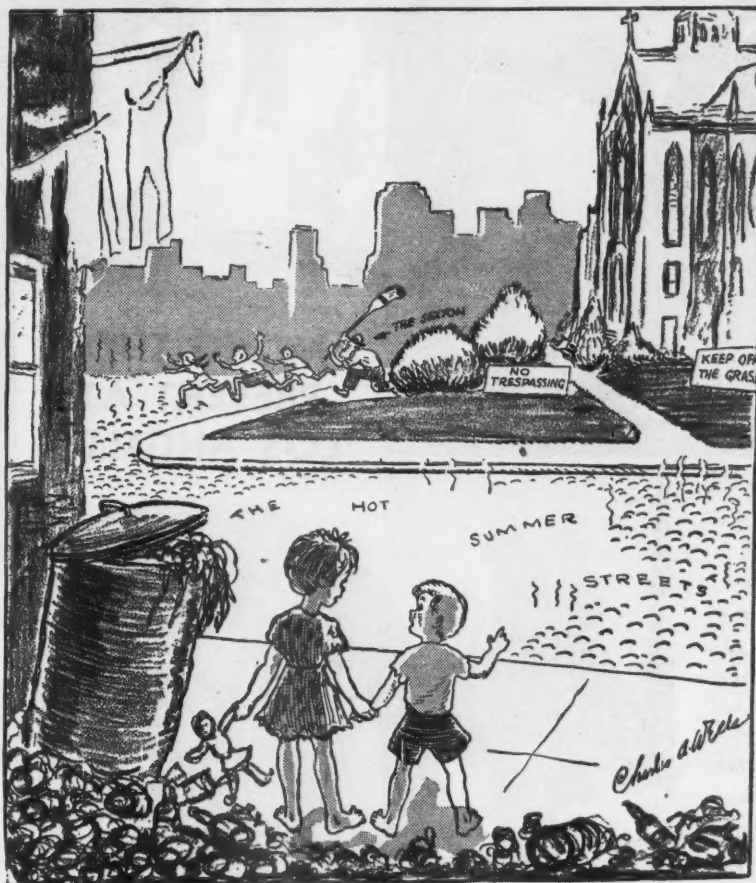
▲ Permission gladly given.—Ed.

You will want to make the following correction: relative to my visit to the campus of the University of Shanghai. You say, "After the tour of inspection the Japanese again urged that the property be sold to Japan at a figure far below the American valuation of \$2,000,000." This sentence is correct through the word "Japan." No sale price was mentioned because we would not entertain their proposal.—Secretary J. W. Decker.

I inclose my check for two years' MISSIONS. Your magazine is one of the very few which I take pains to read regularly. The editorials particularly are pungent and timely.—Rev. Philip G. Murray, St. Paul, Minn.

God's Grass

CARTOON NUMBER 60 BY CHARLES A. WELLS



SUMMER is already here. Thousands of children, released from school, scampering about, are looking for places to play. And what is more wonderful than a church lawn? It is an island of green surrounded by hot pavements. How good its cool grass feels to blistered feet.

Alas, too many church folks go to the seashore, or the mountains, or the World's Fair on either coast, and leave the sexton on guard to preserve the green dignity of their church island.

"No, Jimmy, we can't play there," says Jimmy's sister. "The grass belongs to God."

Why should we be surprised at the increasing number of city-born youth, who ignore the church's place in modern life?

The Vacation Bible School is the answer. Green lawn, cool church rooms, craft work, Bible lessons, supervised play—offer a delightful opportunity to the children and open a field of service for the church during the summer. The church thus becomes a part of the life of childhood.

Does your church have plans for the summer? If so, it really has plans for long years to come!—CHARLES A. WELLS.

RIGHT: Rev. and Mrs. H. W. Buckingham, Oakland, Cal. **BELOW:** Former President M. B. Jones



LEFT: Rev. and Mrs. Sam Ortegon (Mexican), Los Angeles. **BELOW:** Dr. E. R. Brown of Los Angeles



AMONG THOSE PRESENT AT LOS ANGELES

looking for a lunch counter vacancy

RIGHT
Believe it or not, this is Dr. C. Oscar Johnson of St. Louis operating a moving picture camera

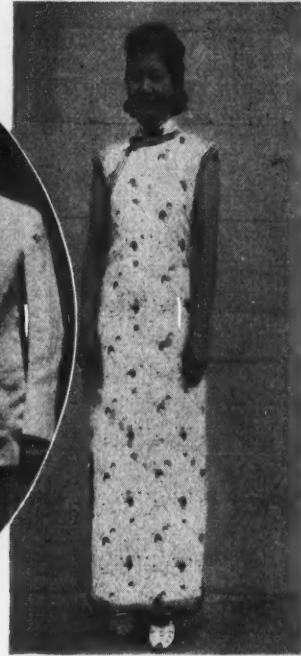
BELOW
Brothers from South India, S. W. and J. W. Stenger, who are no longer in active service



les and Dr. H. J. Openshaw, West China

LEFT
Believe it or not, the name of this charming maiden of China, now in Los Angeles, is May June

BELOW
Dr. W. Erdman Smith of Chicago and Stanley G. Stuber of Clifton Springs



ABOVE: Secretary and Mrs. C. H. Sears and Rev.

H. Otheman Smith, Yonkers, N. Y. **BELOW:** Mrs. Sam Ortegon (Mexican) and Miss Helen Santiago of Puerto Rico. Deacon and Mrs. H. Johnson of Los Angeles



MISSIONS

VOL. 30, NO. 6



JUNE, 1939

Convention Glory and Humiliation

SOME features of the Los Angeles Convention should cause deep humiliation. Why was Sunday night's communion service cancelled? It vanished from the printed program without even the courtesy of one word of explanation. One widely current story was that certain Baptists who had moved into California from the South, declined to sit at the Lord's Table with Baptists from the North. As a substitute for the discarded communion service the choirs sang the Hallelujah Chorus! Had *The Associated Press* picked up this story, it would have made the front page.

Why was the resolution urging a federal anti-lynching law, by unanimous consent and without one word of protest, thrown into the waste basket? Surely a federal law to end lynching is so imperatively needed in America, that for a Christian convention to refuse support is inexcusable and reprehensible. It makes other race resolutions seem like pious hypocrisy.

And why did the Convention have to sanction an excursion of delegates, as guests of the U. S. Navy, to the battleships in Los Angeles Harbor? Are Baptist protests against America's mounting naval and military budget merely platitudes? Do our frequent boastful resolutions on the separation of church and state really mean what they say? There was a time when a grave crisis in our foreign mission enterprise, such as was reported at Los Angeles, would have prompted the Convention to call a prayer meeting. Now it tacitly sanctions an inspection of battleships!

Fortunately these regrettable features were offset by a host of others that sent delegates home elated and proud of what the Los Angeles Convention had done. It proved its ecumenical spirit by joining the World Council of Churches.

It manifested healthy vitality by an overwhelming attendance. Never before have the police had to close the doors at a Northern Baptist Convention because the hall was packed to capacity. The devotional services by Prof. H. A. Smith deserve special praise. Too often a Convention devotional service has consisted of a sermon and a benediction. At Los Angeles there was worship, reverent, beautiful, uplifting, consisting entirely of music and prayer. The marked absence of controversy led one delegate to remark that he missed the traditional Convention fireworks! The address of a Jewish Rabbi broke all Baptist program precedent. The plans for a program of missionary advance; the many hours of inspiration furnished by T. Z. Koo, William Axling, and others, reaching their climax in Dr. George W. Truett's mighty closing message; the frank discussion of social security and other social and moral issues of today—all unitedly produced one of the most significant annual gatherings in Northern Baptist history.

And the greatest and most glorious feature was the Convention's forward look. Let every Baptist read with care these timely words from the report of the Committee on Advance:

We have spent an immense amount of time and energy in bemoaning our failures, lamenting our shortcomings, hoping for better days. We have laid the blame on the depression, forgetting that what we need is not financial strength but spiritual power. And these spiritual resources have been at our command at all hours. So the time has come to cease wailing, to turn about face, and to look to the future. With confidence in our ability to respond to the leadership of Christ's Spirit, we summon you to an advance that shall be worthy of Baptists.

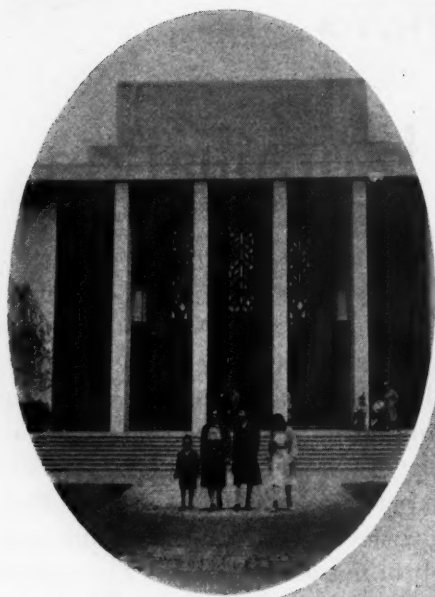
This is the message and summons of the Los Angeles Convention. The direction is forward.



The World Today



Current Events of Missionary Interest

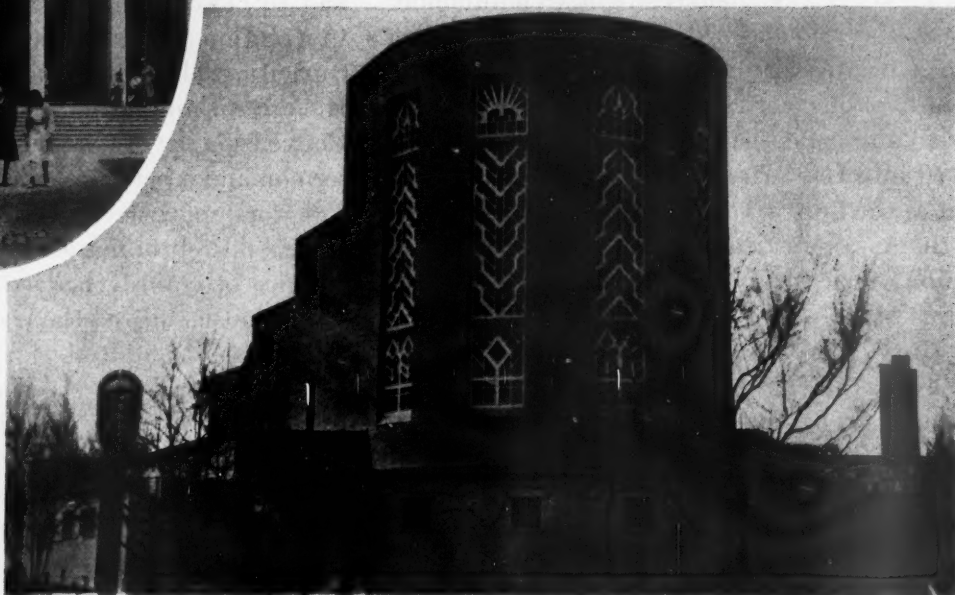


BELOW
The Temple of Religion at the World's Fair in New York. Long and narrow windows are of brilliant deep blue

less feeble exhibits had been arranged by other denominations.

The New York Temple's emphasis is on the broader unity of Catholicism, Protestantism, and Judaism. Inside a simple, dignified tower at the end of a cloistered approach through a garden, is an auditorium with tall blue glass windows and a massive oak screen carved with the conventional symbols of the three faiths. Perhaps this is the best that an archi-

ABOVE
The open chapel or auditorium in the Temple of Religion. Above the pillars is an inscription, not legible in the picture. It reads, "For all who worship God and prize religious freedom"



Was It Dedicated to God or to the World's Fair?

WHILE the pulpits of New York voiced criticism of the World's Fair for its formal opening on a Sunday, a crowd of 1,200 people gathered in its Temple of Religion. Possibly the Fair's management eased its conscience by scheduling the Temple's dedication as the first official action of the Fair's opening day. All three faiths, Protestant, Catholic, Jewish, participated. Dedication addresses were delivered by Secretary Robert W. Searle of New York's Federation of Churches, Monsignor J. J. Clarke and Rabbi David De Sola Poole. An Episcopal clergyman offered the invocation. A Catholic Bishop pronounced the benediction.

This Temple of Religion is in marked contrast to that at Chicago's Century of Progress Exposition in 1933-1934, which featured sectarianism as the characteristic of America's progress in religion. Baptists had here an almost insignificant exhibit. More or

less feeble exhibits had been arranged by other denominations. The Rector of St. Patrick's Cathedral pictured the Temple as "violating nobody's conscience and nobody's prejudices. It is simply a monument signifying that the American people believe in God the Father Almighty, Creator of Heaven and Earth." Such sentiment was reaffirmed by Dr. Searle in his address when he declared, "We are saying with united voices that there is one God and that it is His will that man should live in brotherhood. At no hour in human history has this witness been more desperately needed."

Is the Temple of Religion needed? If the visitor, wearied from walking endless miles amid the pomp and splendor of the Fair, tarries for a few moments in its cloistered enclosure, not merely to rest but to meditate and to feel himself in an eternal presence, and is led to reflect anew that man does not live by

bread alone, the Temple will in some measure fulfill its purpose. It cost \$250,000, secured by popular subscription in New York churches. Largest gift was \$25,000 from Mr. John D. Rockefeller, Jr.

The Catholic Bishop's benediction was somewhat out of harmony with what followed. After his prayer, "May it happily and speedily come to pass that all men recognize religion as *due homage to Thee*," the audience rose and sang with the choir, "The Star Spangled Banner." The reporter for *The New York Times* showed rare discernment when he commented, "How many of the 1,200 present had come for the sake of religion and how many simply felt that it was part of the whole show?"

Was the Temple of Religion dedicated to God, to the Fair, or to nationalism?

Steady Gains of Roman Catholicism Around the World

OF ALL the Christian communions engaged in missionary effort in China, the Roman Catholic Church, during these recent years of catastrophe and war, appears to have suffered least. In fact, over a 10-year period its membership shows an astonishing increase. There are approximately 3,000,000 Catholics in China today, as compared with 2,300,000 in 1928. Over the same decade, according to figures issued by *The International Christian Press Service* of Geneva, total Catholic population on all mission fields in the Far East, India, and Africa, records an increase of 50%, from 14,000,000 to 21,000,000. Average increase has been 681,000 per year. To shepherd this widely scattered Catholic flock, the Church maintains 356 theological seminaries for the training of 15,979 native priests. Nine seminaries in Europe provide special training for qualified Oriental and African priests, who are brought to Europe for that purpose. A smaller number of priests from mission fields are also trained in the United States in seminaries. There are now more than 1,500,000 Roman Catholics in

Belgian Congo, where the aggressive policy of the Church has frequently created difficulties for Protestant missions. This steady expansion of Roman Catholicism in mission fields around the world should furnish grave concern to Protestant constituencies, including *Northern Baptists*, as they contemplate the curtailment of their own foreign work.

The Wandering Jew Continues to Wander

LAST month, without a single dissenting vote, the Parliament of Hungary adopted drastic anti-Jewish laws that will likely reduce Hungarian Jews to dire poverty. There are 750,000 Jews in Hungary, or 7½ per cent of the total population estimated at 10,000,000. No Jew, hereafter, can hold public office or be engaged in government service. Careers in journalism, the theatre, the moving pictures, are now closed. They can participate in business only up to 6 to 12 per cent of the total number of persons engaged in the various enterprises. Where a Jew owns more than half an acre of land, the government may take the excess. Over a five-year period Jews will be dismissed from professions in groups, every three months. In the spring of 1944 all will have been evacuated. But where shall these Jews go?

There has been no public announcement of a protest by the Pope against this new outbreak of official anti-Semitism in Europe. Presumably the members of Parliament are Catholics, for Hungary is a strong Roman Catholic country. The international Eucharistic Congress with an attendance of 500,000 met here in Budapest in May, 1938. The new Pope, then Cardinal Pacelli, was Papal Legate. The holy right hand of King Stephen, canonized founder of Hungarian Catholicism, reposes as a sacred relic in Budapest. Apparently his dead hand is as impotent in holding back the rising tide of anti-Semitism as was the living hand of King Canute, according to legend, in checking the tide of the North Sea.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

WE AMERICANS ARE IN EXTREME DANGER of developing a Pharisaic complex, which leads us to believe that every other nation ought to repent except ourselves—*Rev. G. H. Talbott*.



AMERICAN PROTESTANTISM should be like a loose-leaf notebook to which new leaves from time to time might be added and from which old leaves might be discarded, without destroying or damaging the unity

of the book.—*Prof. A. E. Holt*. (NOTE.—Can it be that some denominations are unwilling to be leaves but insist on being the whole book?—ED.)



TWO MEN WHO HATE GOD are more alike than two men who hate each other. The possibility of a fusion of nazism and communism, forged by their mutual hatred of God, presents a formidable peril to the modern world.—*Monsignor Fulton J. Sheen*.

It Was Done in Los Angeles

A digest of important actions, decisions and elections at the Northern Baptist Convention

Summarized by WILLIAM B. LIPPARD



Main entrance to the Shrine Auditorium at Los Angeles

The World Council of Churches

WITHOUT debate the Convention voted to become a member of the World Council of Churches, but with certain reservations which included dissent from one section in the Council's Constitution. The Convention declared that "it cannot be bound by any legislation or action of the World Council to which it does not give its own approval. It cannot bind itself to any such approval except by its own independent action through its annual Convention." The Northern Baptist Convention thus becomes the 20th American denomination to join the World Council of Churches.

Pensions for Lay Employees

EMployees of churches are excluded by Act of Congress from the provisions of the National Security Act. This is in accord with the historic Baptist doctrine of the separation of church and state, so the Convention voted to inaugurate a pension plan for all lay workers employed by the churches and requested the Ministers and Missionaries Benefit Board to modify its charter so as to administer the plan.

A reserve fund of at least \$100,000 is to be raised to guarantee the plan and an operating budget of \$5,000 for the current year.

The Financial Outcome

IN VIEW of economic conditions throughout the United States, the financial outcome of the denominational year was unusually gratifying. Total receipts were \$2,469,794.96 compared with \$2,431,241.06, for last year an increase of \$38,553.90. Of the 35 states in the Convention territory, 29 reported increased receipts and only six, Arizona, Connecticut, Idaho, Kansas, Massachusetts, and New Hampshire, reported decreases. In four of the six the declines were less than \$1,000 each. All missionary organizations profited by this increase in giving. The Foreign Mission Board was able to make a substantial reduction in its bank indebtedness, which now stands at \$142,479.

Baptists and Battleships

ALMOST immediately after the enthusiastic adoption of Dr. Rufus W. Weaver's declaration on the Separation of Church and State,

came Secretary Levy's announcement that the chief excursion on the recreation day afternoon would be a trip in special cars at \$1 per passenger to Los Angeles harbor. From there in navy boats, as guests of the United States Navy, delegates were to be transported on a tour of inspection of battleships. With America's mounting military and naval budget, for Baptists officially to accept the hospitality of the navy and inspect the fleet and thereby intimate their tacit support of America's naval program seems inconsistent with their principles.

The Successor to Dr. W. H. Bowler

AFTER four months of search, the Council on Finance and Promotion elected Rev. Earl F. Adams, pastor of the Delaware Avenue Baptist Church of Buffalo, N. Y., to succeed Secretary W. H. Bowler, whose retirement was announced last January. (See *MISSIONS*, March, 1939, page 157.) The new secretary is still a young man. He was graduated from Denison University in 1921 and from Rochester Theological Seminary in 1925. He has been pastor in Buffalo for nine years, with two previous pastorates in Michigan and Illinois. He is a man of the finest Christian spirit, of broad sympathies and wide friendships, and has been displaying exactly the type of creative thinking needed for his new task. He possesses spiritual qualities that will make him a great leader. See photograph on page 360.

Economy and Efficiency or Centralization?

ONE item in Dr. M. A. Levy's report of the General Council would have received more attention had its implications been fully understood. He announced the creation of a new Executive Committee of five members plus the Convention officers. Thus the General Council of 30 representative members transfers some of its functions and authority to a much smaller group of men. Only one of the five may live 200 miles from New York. Two must live within 25 miles. The remaining two are to come from the area between 25 and 200 miles from Baptist headquarters. This is in the interests of economy and efficiency, although some people may sense a trend toward centralization in that only one of the nine people lives 200 miles from New York

except this year. The Convention's new President happens to be a Western man. Is this a replica on a small scale of what is happening in our world? Authoritarian systems seem less expensive and more efficient than democracies.

We Are \$337,638 in Debt

ACCORDING to the Report of the Finance Committee, the missionary societies and boards at the close of the fiscal year April 30, 1939, had deficits as follows:

Foreign Mission Society	\$142,479
Woman's Foreign Mission Society	9,757
Home Mission Society	26,576
American Baptist Publication Society ...	88,735
Ministers and Missionaries Benefit Board	70,091

TOTAL

\$337,638

The Board of Education and the Woman's Home Mission Society closed their fiscal years without a deficit.

A New Program of Advance

THE Convention approved an extended program of Baptist advance beginning at the next Convention in 1940. During the intervening year a Committee on Baptist Advance, of nine people, will make a careful study of "resources, needs, desired objectives" as well as "the particular genius of our Baptist message and life, and our ministry to the world at a time like this." On the basis of reports from each state, city, and national organization, a program of advance will be formulated that should produce a genuine church revival and create a new level of spiritual life and power. The Committee consists of F. W. Padelford, R. E. Deer, Mrs. O. R. Judd, E. F. Adams, D. J. Neilly, C. S. Roush, J. W. Brougher, Jr., G. H. Tolley, Miss Janet S. McKay.

The New President

NEW Convention President is Prof. E. A. Fridell of the Berkeley Baptist Divinity School, formerly pastor of the First Baptist Church of Seattle, Wash. Dr. Fridell has long been active in Convention affairs and for several years has been chairman of its Social Service Commission. He was a delegate to the World Conference on Church and State in Oxford, England, in the summer of 1937.

It Was Said in Los Angeles

*Epigrams and striking sentences from scheduled addresses
and discussion speeches at the Los Angeles Convention*

Compiled by WILLIAM B. LIPPHARD

TOO LONG THE AMERICAN PEOPLE have been merely flag waving patriots who have not given adequate attention to cleaning up the conditions that today are putting democracy on trial.—*Fletcher Bowron*, Mayor of Los Angeles.

OUR COINS READ, "In God We Trust"; yet everybody knows that in national affairs we put our trust in everything except God.—*Arthur J. Hudson*.

MILLIONS OF AMERICAN HOMES cannot be Christian homes because they have not enough living space in which to be Christian.—*Harold V. Jensen*.

SCIENCE HAS GIVEN MAN the airplane and with it he has conquered the air only to find himself driven to burrow under ground.—*Quoted by E. J. Millington*.

THE SHRINKING OF OUR WORLD has forever ended the isolation of all peoples. Those who still believe in the policy of isolation are living in an unreal world.—*J. H. Rushbrooke*.

WHEN EVIL MEN COMBINE, good men must unite.—*D. R. Sharpe*.

AS THE PULPIT THINKS, the pew ultimately thinks; as the pulpit has visions, the pew ultimately has visions.—*G. W. Wise*.

WHEN YOUR MISSIONARIES gave us Christ they gave us something that nothing can ever replace.—*T. Z. Koo*.

THERE ARE BACKWARD RACES; there are neglected races; there are oppressed races; but there are no inferior races.—*H. C. Gleiss*.

SOME PEOPLE DO NOT put enough fire into their speeches; and some people do not put enough of their speeches into the fire.—*Quoted by Mrs. Howard Wayne Smith*.

WE WERE ONCE A PART OF YOU. I often wish that we were a part of you again.—*Arthur Braden*, Fraternal Delegate of the Disciples of Christ.

THE FINAL SOURCE of all religious truth for Baptists is the Bible and the crown of its revelation is the person of Christ.—*George W. Truett*.

TODAY'S PAGANISM, just as it did 1900 years ago, is nailing Jesus to his cross.—*Arthur J. Hudson*.

THE CHILDREN OF A CHRISTIAN HOME are not likely to get lost in the moral fog of today.—*Harold V. Jensen*.

WHEN WE LOSE THE RIGHT to be different we lose the right to be free.—*Charles Evans Hughes*, quoted by C. W. Atwater.

NO GOSPEL WILL REACH OUR YOUNG PEOPLE today that is only half a gospel.—*Elam J. Anderson*.

THE JEWISH PROBLEM is the most reliable barometer of civilization.—*Rabbi Edgar F. Magnin*.

SOCIAL SERVICE DISASSOCIATED from Christian truth is a barren thing.—*E. J. Millington*.

THE JAPANESE HAVE BEEN BETTER CHRISTIANS than the American Christians were during the World War. They have sung no hymn of hate. There has been no campaign of vilification of the Chinese. They even sent Christian greetings to Chinese Christians. Did Americans do that to the Germans in 1914-1918?—*William Axling*.

UNLESS HUMANITY DEVELOPS MORAL RESOURCES to match its physical skill, it is doomed.—*J. H. Rushbrooke*.

DEMOCRACY DOES NOT CONSIST of free institutions but of free men.—*R. E. E. Harkness*.

THE REMEDY FOR THE ILLS of America lies not in political reform but in moral awakening.—*Fletcher Bowron*, Mayor of Los Angeles.

TODAY IN THE AMERICAN HOME there is no convenient time for family worship; there is only less inconvenient time.—*Harold V. Jensen*.

THE GOSPEL MESSAGE that is to be adequately presented to young people today must be intellectually worthy of respect.—*Elam J. Anderson*.

THE JEW HAS NEITHER BATTLESHIPS NOR DIPLOMATS to defend him. For the former we should thank God.—*Rabbi Edgar F. Magnin*.

THE GREATEST CASUALTY OF THE WORLD WAR was God himself. For millions of people omnipotence died. Cynically, they are asking now, "Where is He"?—*Robert I. Wilson*.

THE BIBLE IS THE LEAST READ BEST SELLER in the world.—*G. Pitt Beers*.

IT MAKES NO DIFFERENCE what you believe if what you believe makes no difference.—*Quoted by Harold V. Jensen.*

THE GOLDEN RULE and the Ten Commandments have neither been amended, modified nor repealed.—*Fletcher Bowron, Mayor of Los Angeles.*

THESE LAST YEARS have revealed that this thing which we call civilization is only skin deep.—*Arthur J. Hudson.*

WAR, WHETHER IT IS FOUGHT in America or Europe or Asia, always works havoc with Christianity. It puts limits on the freedom of speech and of the press. It imposes economic restrictions upon whole populations. It demands of the people all their time and energy. It allows no choice of loyalties. It puts chains on human consciences. It controls men's thoughts and judgments and actions.—*William Axling.*

ANTI-SEMITISM IS A DISEASE, a cancer eating into the vitals of humanity. Only the Christian church can be the surgeon to eradicate it.—*Rabbi Edgar F. Magnin.*

MALADJUSTED POLITICS AND MALADJUSTED ECONOMICS are only the result of maladjusted personalities.—*Robert I. Wilson.*

THE MORALS OF THE WORLD are too terrible to contemplate.—*Herbert Hoover, quoted by Robert I. Wilson.*

THE BASIC ISSUE IN THE WORLD TODAY is the freedom of the human spirit. Totalitarianism is both anti-Christian and anti-human.—*J. H. Rushbrooke.*

THE WORLD'S PRESENT AGONY is the judgment of history upon life. The wages of sin still is death.—*Robert I. Wilson.*



WE CAN HAVE A SPIRITUAL REVOLUTION in our generation if we want it; but we cannot have it without paying a price.—*Luther W. Smith.*

TODAY WE CHANGE OUR MORALS as frequently and as promptly as we change the fashions of our clothes.—*Mary Alice Jones.*

HATE IS A UNIFYING FORCE that temporarily fuses a people together and makes of them a terrible engine of war. Totalitarianism offers to its people the whole world in exchange for their souls.—*P. H. J. Lerrigo.*

NO WORLD CAN DO what our world has done during the past 25 years and not suffer for it.—*Robert I. Wilson.*

IT IS STILL TRUE that the state is made for man and not man for the state.—*J. H. Rushbrooke.*

LEFT: A corner of the Shrine Auditorium
RIGHT: One of its five portal entrances

THIS REPORT ON CHRISTIAN EDUCATION needs to be raised from the sepulcher of the printed page and made alive.—*Earle V. Pierce.* (NOTE.—This remark is easily applicable to most of the other reports—Ed.)

I CANNOT THROW STONES at either China or Japan; I can only hang my head in shame over the greed of western imperialism which accounts for what is happening in Asia.—*William Axling.*

YOU ARE A TYPICAL AMERICAN GIRL; you talk like a loud speaker and you run around like a rabbit.—*A Japanese Fisherman, quoted by Virginia Swanson.*

IT IS NOT A NEW THING for Christians to confront savagery with no other weapons than the Cross of Christ.—*E. J. Millington.*

TODAY MEN ARE PROPOSING CLASS HATE, race hate and state hate as their answer to the world's confusion.—*P. H. J. Lerrigo.*

THIS IS A BEAUTIFUL, SMOOTH HOMILY on things in general; it lacks teeth. In fact, it is as toothless as the witches in Macbeth.—*Joseph Taylor.* (Said in reference to the Section on International Relations in the report of the Committee on Resolutions.—Ed.)

MILLIONS IN OUR LAND think of God only in connection with a church, of the Bible as a book to be read only by ministers, and of religion as related only to Sunday morning.—*Harold R. Husted.*

IN THIS WAR IN THE FAR EAST your sympathies have been with China but your practical help has been given to Japan.—*T. Z. Koo.*

THE PEOPLE OF THE UNITED STATES last year paid out more money for alcoholic liquor than they paid for food.—*Mary Alice Jones.*



Not Featured in the Headlines

✦ The most beautiful incident during the Convention was noticed by very few people. It came at the close of the Sunday evening session. On the stage Dr. Truett was surrounded by hundreds of Baptists who wanted to shake his hand and thank him for his message. A 12-year old girl elbowed her way through the crowd, reached Dr. Truett, and asked him to autograph her New Testament. The great preacher ceased his handshaking, took out his fountain pen and in her New Testament he wrote *George W. Truett, Los Angeles, June 25, 1939*. It was a high moment for this unknown girl. She will cherish that New Testament as long as she lives.

✦ The candid camera man was much in evidence. Considerable annoyance on the opening day was caused by professional photographers who mounted the platform stairs and at various angles took snapshots of the speakers. One of them even had the effrontery to crouch on the stairs, focus his camera, and flash his shot while Dr. D. R. Sharpe was leading the Convention in prayer. Perhaps the photographer in his sublime ignorance thought Dr. Sharpe was merely addressing the audience! It is most disturbing to listen to some stirring address, or to be uplifted by prayer, and then be harshly brought back to earth by the glare of a flashlight.

✦ Except for an occasional story in some speech, humor was rather rare at this Convention. Perhaps the funniest incident occurred during the elections on Saturday. During the time of strain and confusion in the distribution of ballots, Secretary C. M. Gallup had to sneeze. It was one of those occasional, spasmodic and uncontrollable sneezes. When suddenly the sneeze was repeated, the audience laughed and applauded. Promptly President Hudson said, "Some features of this annual election procedure are beyond the control of the President."

✦ Something drastic must be done to check the disconcerting intrusion of Convention announcements. This has often been mentioned. Hosts of delegates have expressed their disapproval. Yet the custom persists of injecting platform announcements into the midst of every session. Most announcements are of interest to only a few people. At Los Angeles an unusually disconcerting example of announcement intrusion came at the close of the Wednesday evening session. In a deeply stirring address on the crisis in Japan, Dr. William Axling had revealed the travail of his soul and had closed

with a tender prayer. Yet the spell of that great session, its serious mood, its spiritual uplift—all was promptly dissipated by the reading of half a dozen concluding announcements.

✦ Free orange juice had been promised. (See *MISSIONS*, May, 1939, page 263.) And the promise was fulfilled. About 75 crates of California oranges were delivered daily to the Exhibit Hall. Each day a different corps of 15 young people from Los Angeles churches worked from 8:30 A.M. until midnight. Five prepared the oranges, five operated the juicing machines and the third quintette, from 11 until 5 o'clock, served an endless line of thirsty Baptists. The remainder of the day was devoted to clean-up work. This was California hospitality, refreshing and cooling in its delicious liquidity.

✦ The location of the Convention Hall two or three miles from the hotel district down town (nobody could agree on the exact distance) had one distinct advantage. The restaurant in the building and the lunch counters on nearby corners did a land-office business. Patiently Baptist dignitaries, during the noon recess, would stand in line at lunch counters waiting for a sandwich and a cup of coffee. And then with nothing else to do until the afternoon session opened, the crowd wandered through the Exhibit Hall. Never before was the Convention Exhibit Hall so crowded. The various missionary booths, book counters, John Nuveen's latest colporter trailer, and numerous other interesting features held the attention of throngs of delegates long after the afternoon sessions had begun. To Dr. Harry Myers, as in other years, belongs the credit for an unusually effective exhibit.

✦ Los Angeles is the city of cafeterias. Baptists soon discovered and patronized them. One was particularly notable in its appointments, for it had numerous terraces, alcoves, a miniature waterfall, and several grottoes where a youth could dine with his girl friend in exquisite seclusion. When the tray-carrying diner reached his table he had the impression that he was in some high-class restaurant such as is described in the novels of Oppenheim, or featured in movie films. The most unusual feature of this cafeteria was a small chapel. On its door were the words *FOOD FOR THE SOUL IS IMPORTANT TOO*. Inside was a single small pew, hardly large enough for one person to occupy and meditate or pray. Having locked himself in the little chapel to prevent

intrusion, the diner saw before him a miniature reproduction of a majestic redwood forest at sunset. Listening to a hidden phonographic transcription of a two-minute sermon, he was reminded of the silence of the forest and the silence of the soul amid the turmoil of life, so that the still small voice of God might be heard. Imagine that in a cocktail lounge or in a Broadway restaurant on Times Square!

Los Angeles delivered to Northern Baptists everything that Major J. F. Elwell's Committee of Arrangements had promised. Hotel accommodations were ample and reasonable. Transportation facilities were adequate. The Exhibit Hall, with numerous corners for friendly fellowship, was spacious and comfortable. Only superlative adjectives can be used to describe the Shrine Auditorium, its magnificent acoustic properties, its comfortable seats, and the perfect visibility of the stage. Here was an auditorium ideally suited for Baptist Convention purposes. And the climate easily maintained its reputation. Everybody knows the familiar lines,

And what is so rare as a day in June?
Then, if ever, come perfect days.

One wonders whether the poet Lowell, when he wrote them, may have just returned to New England from a visit to Southern California. Each day brought radiant sunshine, balmy air, a refreshing breeze from the sea, and a cool night so that an extra blanket was not to be rejected. It was perfect climate.

Perhaps the happiest moment of the Convention occurred on Wednesday evening at the close of the longest day of the year (June 21st), when Rev. Harold R. Husted came to the platform and, to the surprise of the immense crowd, announced that this was President Arthur J. Hudson's birthday. A charming young woman followed him, holding in both hands a large birthday cake with lighted candles. Spontaneously the crowd rose and sang what is sung at millions of birthday celebrations every year, "Happy Birthday to You." President Hudson was also presented with a copy of William Lyon Phelps' new *Autobiography*, on the opening pages of which a score or more of President Hudson's friends in the Convention had affixed their signatures.

Another birthday, which was not announced on the platform, occurred on Saturday, June 24th. It was that of Forrest Smith, who succeeded Dr. George B. Huntington as Treasurer of the American Baptist Foreign Mission Society on the latter's retirement last December. This was Mr. Smith's first Convention election as Treasurer and he was very happy in that it coincided with his birthday.

The headquarters hotel maintained a wonderful coffee shop where top quality food was served at reasonable prices. Imagine a high-class hotel in New York serving delicious 29- and 39-cent breakfasts! Baptist Traffic Manager C. J. Millis assured the Editor that nowhere throughout the United States had he found such marvelous French toast. And the coffee was such as the Frenchman or the Englishman dreams about but never tastes in his own land. Dr. J. H. Rushbrooke drank quantities of it. One feature of this hotel coffee shop, however, was most objectionable. To reach it required passing through the cocktail lounge and bar. One guess is as good as another as to how many Baptists, in patronizing this coffee shop, found themselves for the first time in their lives walking into a cocktail lounge. Perhaps many of them for the first time saw here that increasingly disgusting spectacle in American life, a woman guzzling her liquor at the bar.

One of the most inspiring addresses was not scheduled on the program. At a special session of the Council on Finance and Promotion, Dr. J. W. Decker of the Foreign Mission Society, shared with those present the experiences of his extended tour of the Far East. He is thus far one of the few Americans to have made the long automobile journey over the new highway from Northern Burma into China. He spent considerable time in remote West China, saw the vast devastation in East China, was an eye-witness of an air raid on Swatow (see pages 334-336), had extended conferences with Chinese and Japanese, visited the Philippine Islands, and in the course of his travels had many thrilling experiences. A limited number of Baptists, who were privileged to hear him, were thus furnished an exceedingly informing review of recent developments in this vast disturbed area of the world. Dr. Decker ventured no political or military predictions, although he intimated that China's chance of eventually winning out against Japan seems promising.

Final registration, as announced at the closing session, showed 1,681 delegates and 4,119 visitors, a total of 5,800. For the first time in many years registration exceeded that of the Southern Baptist Convention, which reported a total of 4,596 at its Oklahoma City Convention last month.

With all due respect to the marvelous food, the finest of fresh vegetables and the luscious California fruits, which Northern Baptists ate thrice daily at the cafeterias, one important food item was lacking. *It was impossible anywhere in Los Angeles to find a Florida orange!*

Another Air Raid On Swatow

The Foreign Mission Society's Secretary for the Far East is an eye witness of an air raid by Japanese planes on Swatow. Since the scrap iron that made the bombs and the gasoline that drove the planes probably came from the United States, he raises the question as to America's moral responsibility

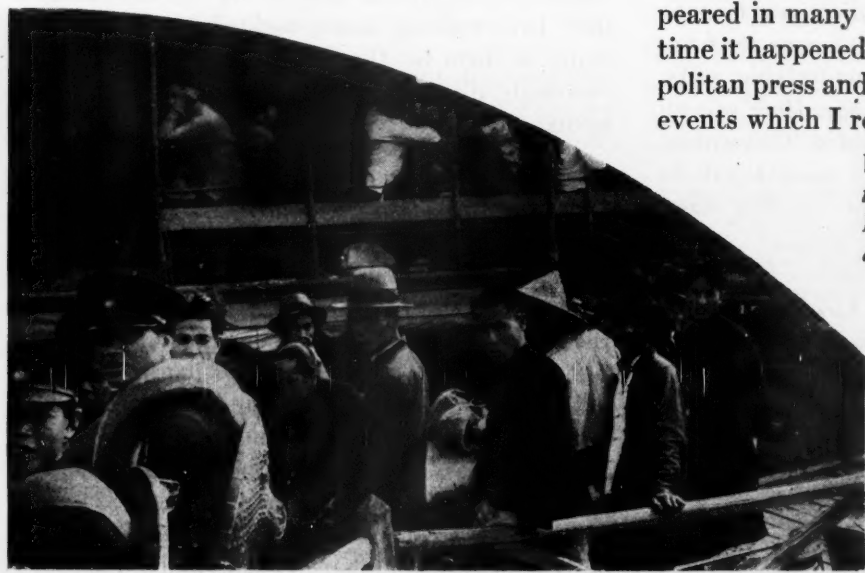
By J. W. DECKER

SWATOW bombed again! This headline, perhaps only in small type, doubtless appeared in many an American newspaper at the time it happened. And particularly in the metropolitan press and in a horror surfeited world, the events which I report in this article would com-

When a Chinese boat is crowded like this on the trip between Swatow and Kityang, the horror of having its decks raked by machine gunfire can easily be imagined

The government sugar factory near Kityang. It was severely damaged in the air raid and much machinery was destroyed

One of Swatow's first aid squads, standing by and awaiting a call for help where needed



mand barely a few inches of space. But the point is that I was an eye witness. I saw the city of Swatow bombed from the air and I saw in it a typical instance of what is happening all over China during these dreadful weeks. The sum of it all is profoundly significant.

This most recent air raid on Swatow seems almost to have been staged for my benefit. I had spent a month in three major centers in West China and had not heard a single air raid alarm. But here in South China I had just arrived in Swatow. I was enjoying the hospitality of the mission compound on the island of Kakchieh across the narrow bay and was overlooking the harbor and the city. It is one of the magnificent sights on Baptist mission fields.

I had just sat down with my interpreter, in preparation for my sermon at the Kakchieh Memorial Baptist Church, when the wail of the siren in Swatow gave its well-understood and dreaded warning. Nevertheless, my interpreter and I began our work, but not for long. In three or four minutes the drone of the approaching planes sent us hurrying to the roof of a nearby porch for a better view of what was going on.

We reached the roof just in time to see a great plume of smoke and dust arise from the explosion of the first bomb. Four small Japanese seaplanes were circling about over the city.



A building near the Swatow railroad station. It was completely wrecked. Men are searching the ruins for possible victims buried in the wreckage

There was no anti-aircraft defense, except for the occasional futile chatter of a few low-calibre machine guns. The war birds were free to do their deadly and destructive work in a leisurely

fashion, with almost complete impunity from danger from below. The city could only tremble and wait.

The main objective of the bombing expedition was the railway station. The planes would come into position above it, power-dive towards it and then release their bombs just as they leveled off out of the dive. Six or eight bombs were dropped in this fashion, and then the planes began to wheel about and fly over the whole vicinity, apparently for observation. This soon brought them directly over our heads at no great height. Quickly we crouched back into the shadow of the wall of the house, as groups like ours have been known to draw machine gunfire. I could not help but admire the animated courage of a young missionary mother. Her seven-months-old



A corner of the railroad station after it was bombed from the air. People were buying tickets for the train about to depart when the airplanes arrived

baby was peacefully sleeping in the house below. And here she was with us on the porch roof and not missing a single detail. One of the planes detached itself from the others, and circled low in a very provocative fashion about the grey and silent American gunboat, anchored in the harbor of Swatow. Apparently the flier had good eye sight, for he must have seen the American flag and thus recognized the nationality of the warship. He released no bomb.

The planes had reformed and were apparently making off when a foolish burst of machine gunfire from the ground below seemingly led them to decide to come back. So they returned to the railroad station; came down to an unbelievably low altitude and machine-gunned it. Finally they flew off in the direction of Kityang.

Promptly we went to the church where a large and attentive congregation awaited us. And this time my interpreter had to operate without the benefit of a previous review of the topic of my sermon.

After lunch Dr. K. G. Hobart and I set out for Swatow to see the results of the morning's raid. Just as we got into our small boat the alarm sounded again and, when we reached the middle of the bay, four planes, probably the same four, passed over us, lightened of their deadly load and homeward-bound for the mother ship.

Fortunately little damage had been done. Several big holes gaped at us in the station yard. One small nearby house was demolished. The Chinese people know from experience now that it is best to leave the vicinity of a railroad station during an air raid. One policeman was wounded in the foot. As we looked about, a smiling little Chinese urchin came up and presented me with two jagged bomb fragments. They are in my coat pocket as I write. I am bringing them back to the United States, from which place they probably came originally in the form of scrap iron. I do not know about the gasoline that propelled the planes on that morning raid, but it well might have had the same origin!

These minor raids are possibly more for observation than anything else, with the attacks intended to terrorize and to intimidate the populace and to impede transportation. Careful inquiry leads me to conclude that they fail completely to intimidate. They succeed only in making transportation a bit more inconvenient. The raid did not prevent the usual trains from leaving the station that day. They certainly keep alive resentment and resistance. The captain of our coast line vessel on which I sailed for Shanghai said that Japan would have won the war long before this if she had only kept her bombers at home.

Much more serious, however, were the results of the major attacks on Swatow last July and October. Then heavy bombers were used, with the military headquarters, the municipal government center and the electric light plant as the objectives. All these were largely destroyed, and along with them homes, schools, warehouses and other buildings for blocks around. Consider-

ing the comparative lack of anti-aircraft defense from the ground, one wonders about the quality of their marksmanship. Earlier still a gunboat had shelled Swatow without any warning whatever. Two shells dropping within a few feet of the mission residence of Baptist missionary B. L. Baker. Another severely damaged a nearby Home for the Poor.

But the raid which I witnessed turned out to be not without the usual tragic accompaniments. Halfway to Kityang, according to the report which reached Swatow late that same afternoon, the planes overtook a small launch that plies between that city and Swatow. Flying low they took turns in sweeping its crowded decks with their machine guns. In a few moments the boat, with not an armed soldier aboard, was turned into a shambles. When such attacks occur on buses and trains—a common experience, through which a number of our missionaries have passed—the terrified passengers usually have time to scatter into the nearby fields; but in this boat they were trapped. When the machine gunfire ceased, nine men and one woman were dead on the decks. Scores of other passengers were staggering about with bleeding wounds. I have talked with three of the wounded survivors: a charcoal merchant who was shot through the arm; an employee of the boat who was wounded in the throat, and his 17-year-old son, whose shoulder blade was so smashed as probably to cripple him for the rest of his life.

A few days later I went myself to Kityang on a similar launch and had an opportunity to observe the mass of Chinese humanity that crowded its every inch of space. Most of the passengers were small tradesmen, workmen and simple country folk, obviously absorbed in that struggle for a living which the masses of China cannot for a moment relax even in the face of war or any other danger. Aboard were many tired women, with plenty of children, not a few of them infants in arms.

I cannot find words to describe what I think of the callous cruelty of a machine-gun attack from the air on a boat like that. And as I touch the jagged fragments of iron in my pocket, I wonder about my own country's practical relationship and responsibility in this sort of unspeakable brutality.

The Only Basis of International Understanding

A tribute to missionaries in Japan and an appreciation of American friendship by the Japanese Ambassador. He is a member of one of Tokyo's leading Baptist churches

By KENSUKE HORINOUCI

Japanese Ambassador to the United States



From left to right: Ambassador Kensuke Horinouchi; Pastor E. H. Pruden, First Baptist Church in Washington, D. C.; Madame Horinouchi

The photograph was taken at the dinner in honor of the Ambassador and Madame Horinouchi. Both are planning to attend the Atlanta Congress

AMERICANS often tell us that Japan has made remarkable progress during the past 80 years. That is true, but at the same time I always feel that we are indebted to the American people for much of our progress. Many of Japan's prominent men have been educated in the United States. You have also sent hundreds of men and women of character and ability to live among us. In many ways they have helped our people in every walk of life.

American missionaries have a high place among those who have served and helped the Japanese people. They have devoted many years of their lives to a noble work, contributing much to the progress of Christianity in Japan. They have not only preached the gospel; they have also rendered valuable services to the advance of education and the progress of medicine in Japan.

As I look around at this genial gathering here tonight, I am impressed with the thought that it has been such church groups as

this which have given the necessary spiritual and material support to those men and women of noble mission. Today you will find the deep-rooted influence of Christianity in all branches of Japan's cultural life. So I take this opportunity to express heartfelt gratitude in the name of the Christians of Japan.

Since Mrs. Horinouchi and I arrived in the United States we have been deeply impressed and heartened by many spontaneous expressions of friendly feeling by Christian people. Upon landing at Seattle, we were greeted by a number of American Christians whom we had never met before. This stimulating experience was repeated in many cities during our trip across the continent, and again upon our arrival in Washington. We have also received many letters of welcome from unknown American friends. We have been heartened. In these troubled days, when suspicion and apprehension darken the world, I am convinced that what is most needed is mutual

confidence in Christ between men and between nations. It is only on this basis that real understanding and fellowship can be found.

As a Christian I was long under a misconception concerning my religion. To me it was a beautiful ideal consecrated in a high place quite apart from my daily life. It was something like an angel shut away in a compartment. In days of trouble and hardship I tried to open the doors. I am thankful now that my eyes were opened a few years ago when I first realized that religion should be my daily life. Not only on Sunday, but on every day must life be God-guided and God-controlled, a life of love and unselfishness. I am confident that if everyone sincerely tries to live that kind of life, then and then only, all the economic, political and social problems which trouble us so gravely will be solved.

(Condensed from an address at a dinner in his honor at the First Baptist Church in Washington, D. C.)

They Needed a Church Instead of a Shanty

An unusual celebration in which the Home Mission Board observed the 85th anniversary of its Department of Church Edifice Funds



The Home Mission Board impersonating its predecessor members on the Board in 1854. This was a scene in the Church Edifice Department's 85th anniversary celebration

By COE HAYNE

THE young pastor in the growing town on the western frontier was sitting at a table. A tallow candle shed a faint light upon his troubled face. It was the year 1854. In his hand he held a sheet of paper.

Turning to his wife, he said, "Emily, we've got to have this church building and it must be big enough to hold the people who want to come. And it must not be a shanty. I refuse to insult God by erecting to His glory the cheapest and most makeshift kind of a building in this growing community."

His wife was deeply concerned, because she felt that her husband was trying to push ahead faster than the resources of the little church would permit.

"Listen, Emily," he continued. "Here's a letter that I have written to the American Baptist Home Mission Society. It is a plea, not only for us, but for all churches out here who need a little help to put them on their feet."

And as his wife listened, the young pastor read the following letter:

Dear Brethren:

Pride bids me be silent. But the great need for the Lord's work in our community demands that I speak. Ours is a growing community, where a church with an adequate house of worship is much needed. There are only 37 members in the church, but the congregations are large. In fact they are too large for the size of our present church building. If I stay here and carry on my work with any degree of success, I must have a larger church building. This I cannot have without help. What can you do for us?

"There it is," he concluded. "Let us pray God that it will do some good."

This scene was one of many in the pageant written by Miss Gertrude Fagan, dramatic coach and member of the Riverside Church staff of New York City, and presented in the Baptist Temple, Brooklyn, N. Y., under the auspices of the Home Mission Society's Department of Edifice Funds. The occasion was a birthday party celebrating 85 years of consecu-

tive church edifice work of the Home Mission Society.

Other scenes followed. One portrayed the plight of a group of pioneers, destitute of a sheltering roof of any kind, worshipping God beneath the over-hanging branches of a tree. From western scenes, depicting the need of adequate church buildings in the growing settlements, the atten-

have been loaned to churches faced with building necessities beyond their immediate financial strength.

In a "Parade of the Nations," headed by the magnificent choir of the Baptist Temple of Manhattan, 48 states, Alaska, Mexico, Cuba, Puerto Rico, Haiti, Nicaragua, Salvador, several Canadian Provinces and 15 racial groups in the



Another anniversary scene representing racial groups in the Parade of the Nations

tion of the audience was directed to the reproduction of a session of the Home Mission Board of Managers of 1854. These men of 85 years ago were impersonated by members of the present Board. The imperative needs of the frontier were presented by the chairman and the comments that followed painted the picture that led a member to propose that the older and well-established Baptist churches in the land be solicited for funds to aid the "young and struggling branches of Christ's family," to secure meetinghouses.

Thus began the movement that resulted in the building of hundreds of church buildings all over the country. Never since its inception has the work stopped. It has grown until over \$5,000,000

United States were represented. When the participants faced the audience and raised their banners, they declared in unison, "North America for Christ! The Whole Wide World for Christ!"

The present Board of Managers then staged a session by means of which the audience listened to reports from the field covering some of the present work of the Department of Edifice Funds. Secretary C. M. Dinsmore closed the program with a vivid presentation of present day building needs, giving therein some account of the way the Society has met recent emergencies caused by fire, flood and tornado, some of which were described in detail in MISSIONS in January.



NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

The Meaningless Distinction Between Northern and Southern Baptists

How Japanese Baptists propose to eliminate the imaginary Mason and Dixon Line which Northern and Southern Baptist missionaries from the United States reproduced in Japan

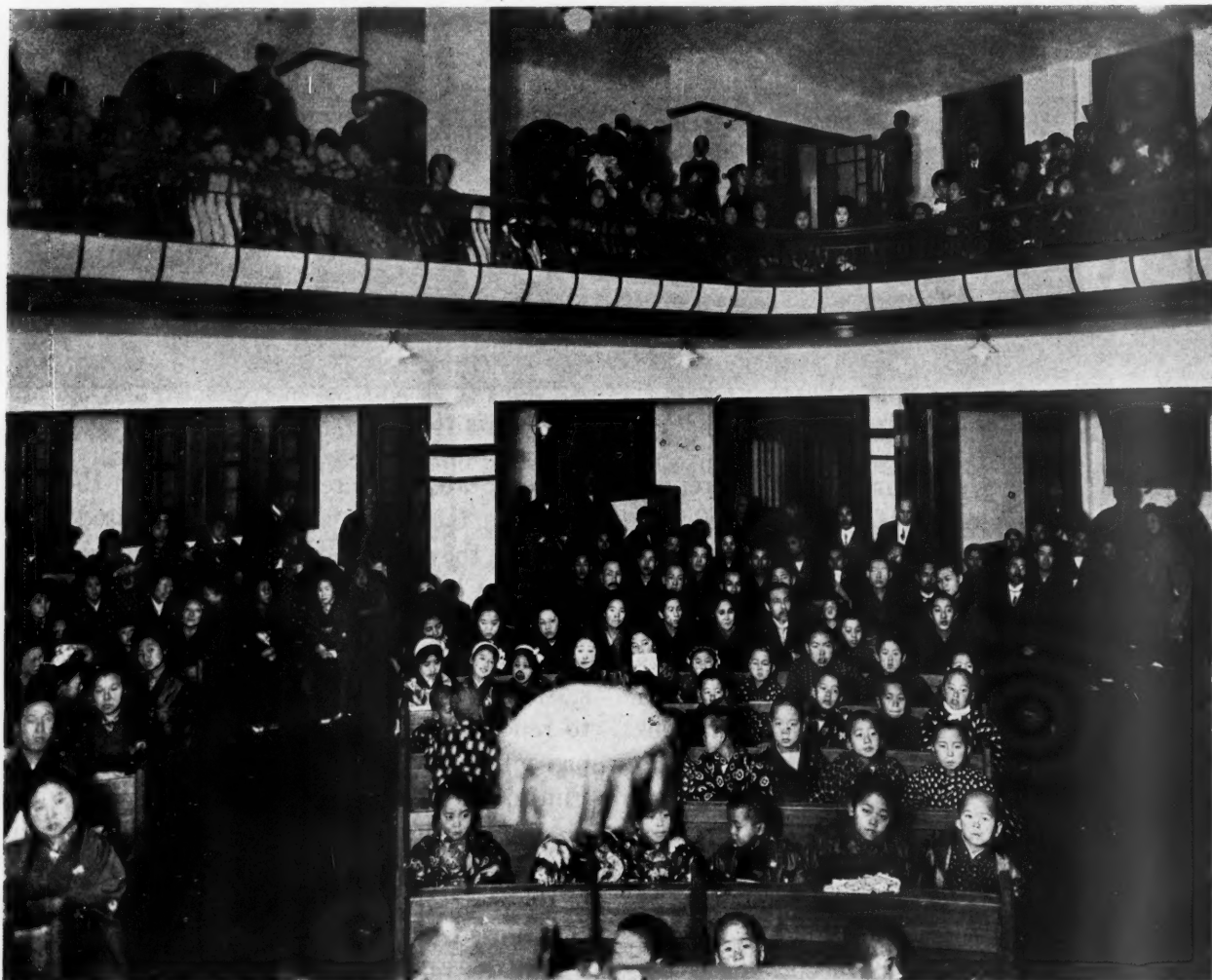
By WILLIAM AXLING

AMERICAN Baptist pioneers in Japan were true to their geographical and ecclesiastical traditions. Missionaries sent by Northern Baptists organized the Japan Mission of the American Baptist

Foreign Mission Society, built Japanese churches and inculcated a Northern Baptist mind. Missionaries sent by Southern Baptists in the United States organized the Japan Mission of the Southern Baptist Convention, and planted Japanese Baptist churches with the

Southern emphasis in their thinking and allegiance.

Nevertheless, in Japan the historical background and basis which divided American Baptists into Southern and Northern is and always has been unknown and meaningless. Japanese Baptists have no idea why one Baptist bears the Northern label and the other the Southern. All they know is that one day they awoke to the fact that there are two wings to the Baptist Brotherhood. Unintentionally and unconsciously they were drafted into one of these.



A Sunday evening congregation in the Baptist Tabernacle in Tokyo, Japan. To these faithful Japanese Christians the distinction between Northern and Southern Baptists in the United States is utterly meaningless

Many of them have felt the absurdity of trying to think and act differently where no difference exists. However, those early pioneers did their work too well. They drew an imaginary geographical line demarcating their respective territories and then proceeded to build a full-fledged Baptist program for each area consisting of churches, schools, publications and denominational machinery.

Occasionally Japanese Baptists have shaken hands across that imaginary dividing line and good-naturedly asked each other why they were divided into two camps. But the only answer to that question has been another question—"Well, why?" A few rash souls have, from time to time, suggested that dynamite be planted under that invisible boundary and it be blown into the high heavens.

However, Baptists the world over are conservatively inclined. They dislike change. Moreover, organizations create offices and loyalties. And offices and organizational loyalties obscure visions and goals. It is easier to build organizations than to scrap them. Often it takes more vision, courage and real devotion to Christ to de-organize than to organize a movement.

Fortunately a new day has dawned. Japanese Baptists have decided that the time has come to dynamite that mythical boundary line which divides Baptists into Northern and Southern, scrap overlapping denominational machinery, unite forces and build an unbroken Baptist front.

A Joint Committee has worked out a plan of union. Under this plan there will be one Baptist Convention for the Empire, one Executive Board to carry on the work of the convention and one denominational paper to take the place respectively of the present two Conventions, two Executive Boards and two Baptist papers. This means

joint planning of the Baptist program for the entire Empire and coöperative effort in carrying it out.

Parts of this plan will early be put into operation and in the near future "Northern" and "South-

ern" will disappear from Baptist terminology, organizational set-up and consciousness in Japan.

Come on, Baptists of America! Fall in line! This feeling of Baptist unity is fine!



The South India Baptist Mission Conference at Secunderabad. In the second row are Dr. and Mrs. W. L. Ferguson and Mrs. L. E. Swain

Great in Numbers and High in Quality

Reported by

LEWIS S. PRATT

Distinguished visitors from the United States, China, and Japan, direct from the World Missionary Conference at Madras, brought unusual program inspiration to the annual conference of the South India Baptist Mission

AT THE South India Mission annual conference, held in Secunderabad, we were singularly blessed in the number and quality of visitors. The Madras World Conference had just closed. So we had the great privilege of hearing many first-hand reports of what transpired there. (See MISSIONS, March 1939, page 140.) Thus Mrs. Leslie E. Swain told us of its wonderful spirit and of the work accomplished on the subjects of "Peace" and "The Home." Dr. Lee of China pictured the Cross that China now carries, largely because the Christian people of the rest of the world refuse to bear their Cross. He told us that Chinese

youth is turning as never before to Jesus because everything else is gone.

Dr. John R. Mott, known the world over, brought us a great challenge: "Before every opportunity God sends a great trial; we are in the trial now. Our God is a *living* God, and therefore a creative God, trying to break out in us. We must constantly revise, revolutionize our work and plans, or we and our mission are dead." Dr. E. A. Hume, of the Medical Missions Conference, gave an inspiring message concerning the unifying of all our work. The medical, evangelistic, educational and every other branch is for one purpose only, to

make Jesus known as the Saviour of the world. He stressed one point that we frequently miss. An over-emphasis on self-support blocks the spiritual value of the work because we think of money, not of Him.

Dr. T. C. Bau, Secretary of the East China Baptist Convention, gave us a splendid message, much needed in South India, on how the Chinese have assumed responsibility for the evangelization of China.

One of our great privileges was to hear Dr. Toyohiko Kagawa of Japan. He stirred us deeply with the story of his own life. And he made us blush because, although he was here only about three days, he had already done some research work, and was able to recommend certain agricultural and other improvements with which we had not yet caught up!

Our own Dr. J. P. Klahsens brought us a wonderful message about the St. Thomas Christians of the Malabar Coast of India, who amid pressure and distress for centuries have refused to depart from their Christian faith.

The annual Conference letter from Foreign Secretary J. C. Robbins brought us great discouragement. Nevertheless, it left us with the realization that this is God's work. During these coming years, as never before, we must seek His guidance. We were happy to hear that a Telugu man, on land donated by the government, is building a monument to Dr. J. E. Clough, on the spot where he baptized 2,222 people in one day. Here is evidence of waning prejudice on the part of the Indian government, for which we are grateful.

Rev. Thorlief Wathne was re-elected Field Secretary. The Conference expressed a desire to have a full-time Secretary. How can it be done with 24 fields to staff and a steadily decreasing number of missionary families available? In 1944 there will be only 16 families to do



Rev. T. C. Bau of East China

the work. Some missionaries are even now carrying two fields. We see no solution to our problem of fully staffing our field unless the churches at home send us year by year new additions as well as the means to put them to work.

Public health training is to be incorporated in the courses of all of our Mission schools. Baptists at home have not the remotest idea of its need. I was recently called to a village to dedicate a new church. In the open space in front of the church, not ten feet from the door, was the village manure pile. This is not exceptional.

The plight of the Ramapatnam Theological Seminary was also emphasized. On a minimum of money and staff, it seeks to prepare a maximum number of pastors and their wives for service in our Telugu fields. We were glad to have with us Dr. and Mrs. W. L. Ferguson of Chicago. Dr. Ferguson was Vice-president of the Ramapatnam Seminary prior to his long service in Madras from 1904 to 1927.

We were happy to welcome one new missionary, Miss Ruth Thurmond. We were sorry to bid farewell to Rev. and Mrs. S. W. Stenger, who retired in March.

Zero Temperatures in a Colporter's Trailer

Now that summer is here it is hard to visualize the zero temperatures and the blizzards of winter. Dr. John C. Killian of the Publication Society and Dr. Mark Rich of the Home Mission Society will long remember them, for late in the winter they made a survey tour of the colporter service of the denomination. The two men visited 17 colporters in 10 different states on an itinerary of 13,000 miles, 4,000 miles by automobile.

All kinds of weather were experienced. Chicago had its worst snowstorm of the winter. It was 20 degrees below zero in Wyoming, where the two travelers slept in the new trailer of Colporter Crane. Sunshine and balminess greeted them in California.

Most colporters have cars. Four live with their families in trailers. One has a chapel auto and three live on railway chapel cars.

The colporter program was originally designed to serve isolated groups and families. Now it has become almost entirely a ministry through churches. Colporters, serving churches, may be divided into two groups, those in the areas of declining and shifting population and those in the regions where population is increasing.

The first group are generally located in the drought states and parts of Montana, Wyoming and Colorado. Colporters are being used to revive these churches and in some instances to regularly serve groups of churches.

The second group of colporters is found in the Pacific slope states where the influx of population from the Middle West has resulted in growing communities. Here colporters are establishing new churches, and strengthening weak churches which have an opportunity for rapid growth.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE,* *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

CONTRIBUTING EDITORS

WILLIAM H. BOWLER

ARTHUR M. HARRIS

COE HAYNE

WILLIAM A. HILL

MRS. ORRIN R. JUDD

P. H. J. LERRIGO

A. M. McDONALD

J. H. RUSHBROOKE

MRS. HOWARD WAYNE SMITH

Field Correspondents in Four Continents

*Died May 19, 1939.

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JUNE, 1939

No. 6

A Huge Crowd of Baptists at Atlanta; But Will It Be Representative?

FIVE years ago 500 American Baptists were asking themselves whether they were wise or crazy. They were about to sail for Europe to the Baptist World Congress in Berlin. It was a year of intense anxiety. Germany had exposed the hypocrisy of the Disarmament Conference. Chancellor Hitler already knew where he was going and he was on his way. President Hindenburg was critically ill. Austria was in a dangerous state of unrest. Dictator Dollfuss was daily in danger of assassination. So the more timid Baptists cancelled their plans. The others sailed. On their voyage the wireless reported the murder of Dollfuss. On their arrival they learned of the death of Hindenburg. What was to come next?

In that international setting, the Berlin meeting proved to be the greatest Baptist convention ever held in Europe. (See *MISSIONS*, October, 1934, page 460.) Its declarations on war and peace, on race prejudice, religious freedom, the need of world spiritual revival, brought a moral prestige and a world recognition to the Baptist World Alliance that it never had had before.

This year a similarly grave international situation has created similar travel anxiety. And this year the European Baptists are worrying

and are asking themselves whether they are sane or mad in crossing the ocean to attend the Baptist World Congress at Atlanta.

Fortunately the outbreak of another world war has again been averted. England's rearmament and conscription policy, President Roosevelt's message to Mussolini and Hitler, the speech by Hitler on April 28th, the American visit of England's King and Queen, have brought at least temporary reassurance. There will be no war. Baptists can, therefore, go ahead with their plans for Atlanta.

One thing, however, is needful. The Atlanta Congress will be huge in numbers, immense in racial diversity, great in inspiration. But its representative character will be incomplete *without a large attendance of Northern Baptists*. Its declarations will not adequately reflect Baptist world opinion. And particularly what the Atlanta Congress may resolve concerning church unity will not accurately present the convictions of Baptists as a whole unless Northern Baptists make their own position clear.

Northern Baptists, therefore, owe it to themselves; they owe it to the larger world fellowship of Baptists; and they owe it to the church ecumenical of which they are a part, to be fully represented at Atlanta.

Baptist Colleges and the Philosophy of Defeatism

ONCE again hundreds of college presidents have delivered baccalaureate addresses. Familiar sheepskin diplomas have been handed to multitudes of graduates. A host of young men and women have moved out of the cloistered fellowship and the carefree idealism of college years and into a world of economic exploitation, of social upheaval, of relentless competition, of crass materialism, from which all opportunities for them seem to have vanished.

What chance have they in industry when more than 10,000,000 people are still unemployed? Where are vacancies in professional life when all professions seem so overcrowded? What mission board calls them in this era of retrenchment? What pulpit is open to them in churches with iniquitous candidate systems? Only the god of war seems to offer youth an opportunity. His need of cannon fodder is still

insatiable. It is not surprising that Dr. Caroline B. Zachry of the Progressive Education Association should have declared that American young people, thus faced by today's realities, are entering life with a feeling of helplessness. They are worried about their place in a society that seems to have no place for them. Submerged in a philosophy of defeatism they would become easy prey for some American demagogue with a specious program involving youth.

Fortunate are the American young people who move out into such a world from the Christian colleges. Undergirded by a Christian instead of a materialistic outlook, sustained by a conviction that life has meaning, supported by Christian ideals of character, and committed to the Christian way of life, such young people have an intangible yet real advantage over others, irrespective of educational equipment. Here is a new reason for supporting the Christian college. Obviously it cannot change the world into which it sends its graduates. But it does equip them with a Christian philosophy that enables them to strengthen their morale, to adjust themselves to the world, and to overcome its defeatism. In this respect the graduates of secular and often unreligious institutions are less adequately prepared. It is an additional argument why the Baptist colleges, whose series of announcements on pages 348-351 is completed in this issue, are worthy of support.

Not a Worldly Christian, But a World Christian

AS the final contribution to the pages of MISSIONS by the Editor Emeritus, the tribute (see page 365) to the late President Rush Rhees of the University of Rochester is beautifully appropriate. Little did Dr. Grose realize that so soon after writing it, he himself was to be summoned into the unseen world into which the President of his Alma Mater had preceded him. In September Dr. Grose would have celebrated his 88th birthday. Although recent years had taken their inevitable toll of physical strength, his mental vigor remained with him to the end. His mind never lost its keenness nor its awareness of what was happening in our world and his interest in denominational affairs was as alert and fresh as ever. He was one of the most

remarkable men of his generation. As newspaper correspondent, pastor, college professor, university president, editor, and as participant in the Christian Endeavor Movement, the Federal Council of Churches and other many organizations, he leaves behind him an amazing record of service. Throughout his long and useful career, four characteristics were outstanding, editorial accuracy, sound judgment, loyalty to conviction, and devotion to Jesus Christ. Dr. Grose was not a worldly Christian, for he lived simply, quietly, unostentatiously. But he was a world Christian. He knew no color line, no distinctions of class, race or creed. The whole earth was his editorial parish. Its people were of vital concern to him. He saw them all, men, women, children, as sacred personalities for whom Christ established His Kingdom on earth and to whom the missionary enterprise was the harbinger of brotherhood and life eternal. To that noble purpose Dr. Grose dedicated his extraordinary life. With serenity and cheer he moved on toward journey's end, rejoicing in the enduring esteem, the lasting respect, and the loving remembrance of thousands of Baptists. These were for him a constant as well as a richly deserved benediction.

The Missionary Significance of an American Passport

BASED on the number of passports issued by the Department of State, as summarized in *The New York Sun*, nearly 350,000 American citizens are living in foreign lands. More than 175,000 are in Canada, 80,000 are in Europe while the remainder live in Asia, Africa and South America. Countries like Italy, England, and France have large colonies of permanent American residents. In other countries like China, Japan, India, the totals are much smaller. In still other areas the numbers are almost negligible. For example, only 13 Americans live in Gibraltar and only 22 remain in Ethiopia. The 350,000 total does not include the enormous army of American tourists.

There is solemn missionary significance in these figures. They should be studied with concern especially by people who do not believe in world missions. Here is an army of Americans, temporarily visiting or permanently residing in

foreign lands. What impression do they convey of American culture and ideals? It is safe to assume that many of them are considered by the natives as being there for profit. Too often the reputation of America for good neighborliness, brotherhood, international idealism and world friendship suffers irreparably in their hands. Against that large army should be contrasted the small company of only 15,000 American foreign missionaries. They present to the world what is best and fine in American life. They are in foreign lands not to get something but to give something, not to exploit but to share the gospel of Christ and to lift people to a higher and more abundant life.

Leaving out of all consideration the underlying spiritual motive of Christian missions, the total cost of the American foreign mission enterprise is cheap as a constructive influence to counteract the degrading, demoralizing, disillusioning contribution too often made by Americans as permanent residents or tourists.

In a real as well as figurative sense, every bearer of an American passport, whether he intends it or not, is a foreign missionary.

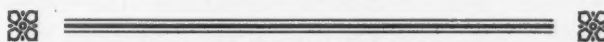
Editorial ♦ Comment

♦ An important anniversary in world history has passed almost unnoticed. It was 25 years ago when a Serbian assassin, on June 28, 1914, killed the Austrian Archduke at Sarajevo, Bosnia, an unknown provincial town. That assassination led directly to the World War. Today all humanity is worrying lest a similar incident or assassination may be the spark to set off another world conflagration. There is one essential difference, however, between conditions now and 25 years ago. In 1914 nobody expected a world war. Today most people fatalistically regard it as inevitable. In 1914 there was no "war talk." In 1939 the press, the radio, the movie, even the pulpit, are full of it. It is the unexpected that often happens while that which is predicted fails to arrive.

♦ It was hoped by the Executive Committee of the Baptist World Alliance that Dr. Harry Emerson Fosdick might deliver an address at the Atlanta World Congress. After careful deliberation he found it necessary to be in his own pulpit throughout the summer, when New York City will be crowded with visitors in attendance at the World's Fair. In his letter of regret he included this significant comment, "Seldom in history have some of our basic Baptist

principles, especially those relating to the liberty and competence of the individual soul in matters of religion, and the freedom of the church from coercion by the State, been so critically called for as today."

♦ Without any newspaper publicity or public announcement, somewhere in Switzerland in July, about 40 outstanding Christian leaders from Europe and North America are meeting in an important and confidential conference. Perhaps two will come from the Far East. They are coming together in order to counsel as to how the Christian churches throughout the world can make their greatest contribution in averting today's threat of war and in the more constructive task of building a new world order. Half of those expected will be Christian laymen who are recognized as authorities in fields of economic and political life. Of the 40 delegates 10 are expected from the United States. One of them will be a Baptist. These 40 people will view the entire world situation. After four days in earnest deliberation their conclusions ought to be of far reaching value in guiding the churches in further efforts for world peace.



THE GREAT DELUSION

Number 62

THE DRINKING WIFE

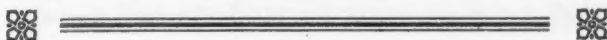
THE drinking wife, according to *The Walther League Messenger* (Lutheran paper), is coming to be one of America's major social problems. Quoting Secretary Martin Nelson of the Keeley Institute, famed sanitarium for curing inebriates, the growth in the number of women trying to rid themselves of the alcohol habit is twice as large proportionately as that of the men. Of the patients at the Keeley Institute, 74 per cent are married women.

The drinking wife eventually and inevitably becomes the drinking mother. What this means for children in the home is indicated by Chief Eleanore L. Hutzler of the Detroit Women's Police:

It seems that modern mothers need some kind of an outlet and find drink a cheap way. Children are left at home. When neighbors get tired of hearing the children cry, they call the police and report that the father is working and that the mother is in a nearby tavern. Often it is necessary to send the children to hospitals or to juvenile detention homes until the mother sobers up.

In pre-prohibition days it was customary for the mother to visit the bar room to persuade her wayward boy to come home. Now it is necessary for the police to persuade the mother to come home.

Times have changed since the delusion of repeal.



From Female Academy to Junior College

An elementary school for Missouri girls, founded in 1833 as the Columbia Female Academy, developed into Stephens College and is today recognized as the outstanding Junior College in America

By FRANK W. PADELFORD

AT LEAST seven educational institutions in Missouri owe their foundation to citizens of Columbia. It has been remarked "that during the middle years of the 19th century, the founding of colleges was a major avocation of the citizens of Columbia." Three of these institutions are located in the city, the Missouri State University, Christian College, and Stephens College. Of these three, Stephens has attained the widest reputation. This institution celebrated its centennial five years ago, for it was founded in 1833 as the Columbia Female Academy. In 1856 it became the Baptist Female College and in 1870 its name was changed to Stephens College in memory of James L. Stephens, who bequeathed to it the residue of his estate. His grandson is now the chairman of the Board of Curators.

Until 1912 Stephens College was a typical girls' school. With the coming of a young president, James M. Wood, a new régime was inaugurated. Under his leadership the institution was promptly changed from a nondescript four-year school to a junior college, giving two years of college work. Junior colleges were just beginning to come into existence. Stephens College was therefore a pioneer and during these years has led in the development of this new type of institution. Today it is recognized by all authorities as the outstanding junior college of America. It has made the most significant contribution to the education of women of any junior college in the land. Dr. Wood began his presidency with 25 students. In June, 1937, when the college celebrated the 25th anniversary of his remarkable administration, the enrolment was 1,100.

Dr. Wood began his work with the conviction that a college exists for students and not stu-

dents for the college. His ideal has not been to fit students into a college régime, but to adapt the college to the needs of individual students. It is not a student body that looms large in his thought, but individual students. The whole effort has been to discover what the individual girl needs for her best development.

To achieve this end the president set up a department of research to study the needs in the field of women's education. This department, under the direction of Dr. W. W. Charters, has been at work for nearly 25 years. It is still at work and has given more study to this problem than has been given in any other American college. The result has been the development of a unique program of women's education. This program is based upon four distinct convictions:

(1) A college for women should provide an education particularly fitted to meet the needs and responsibilities of women and furthermore, they should not be forced through the régime developed for men.

(2) The subject content of a college course should be made subordinate to the needs of each student.

(3) The purpose of education is the development of conduct and character rather than the accumulation of information.

(4) The college must seek to develop high standards of excellence in the work of its students.

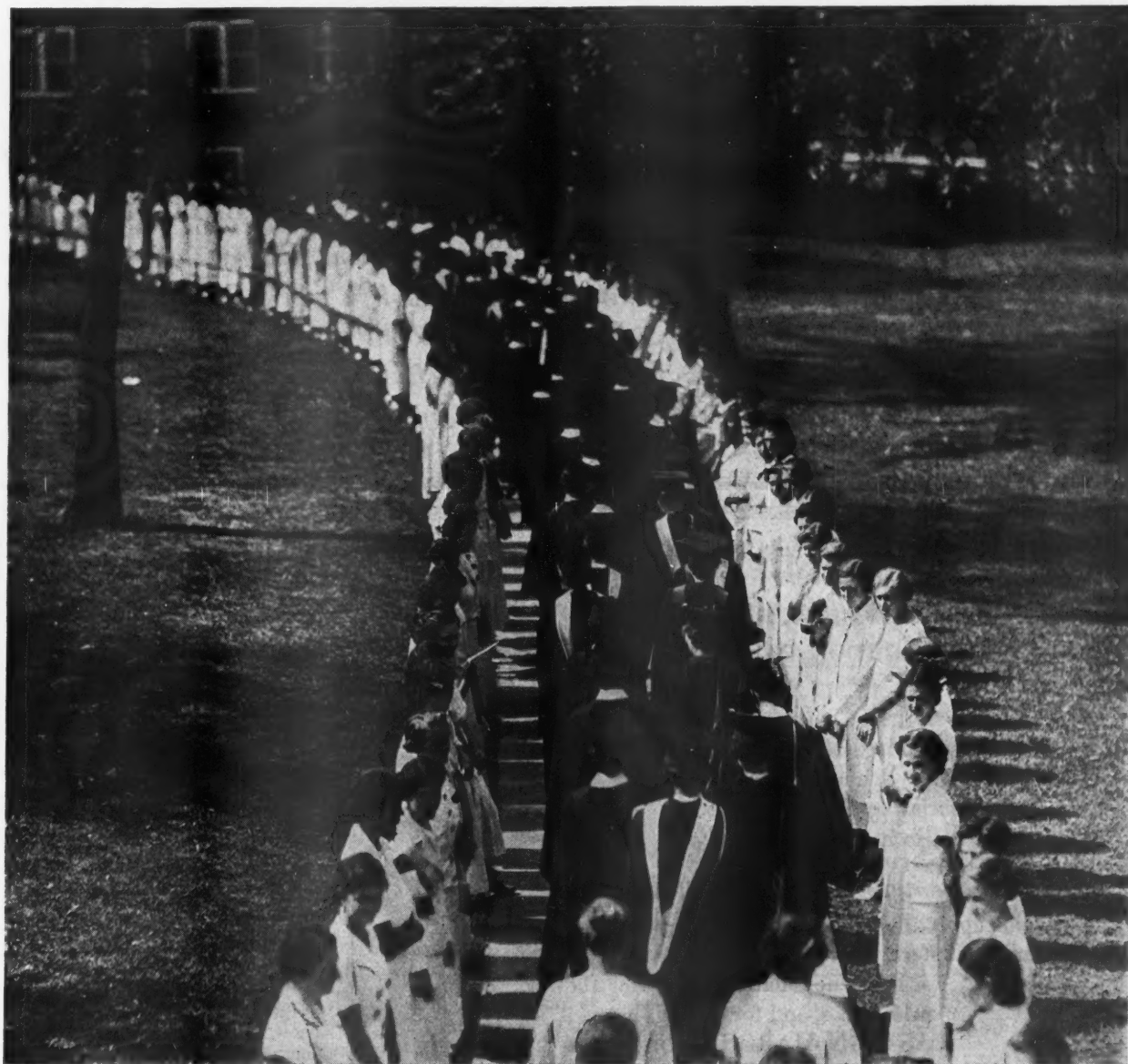
This unorthodox program was at first looked upon with disdain by older colleges which hesitated to accept Stephens College graduates because they had not been run through the established molds. But Stephens College has won out. Her graduates are now welcomed upon any campus. About 65% of Stephens' graduates go on to senior colleges, selecting to enter 51 different

institutions. Although 60% of the girls indicate a professional preference at the time of their entrance, within five years after their graduation, 80% are married.

And this is not a co-educational college!

It is impossible to understand the spirit of Stephens without spending a day or two upon the campus and breathing the atmosphere. I have visited many colleges in America and other lands, but I have never seen such a contented

What makes Stephens graduates so desirable as wives? Five years after graduation, 80% are married



An annual June feature on every college campus in America. This is Stephens College Graduation Day

The curriculum is planned for two different ends: to prepare the graduates for entrance into the senior colleges, and also to prepare such girls as may desire to enter a limited number of professions upon graduation.

and happy body of students as I have seen in many visits to Stephens. The intimate and friendly relation of teachers and students is quite unusual.

That which will particularly interest readers

of MISSIONS is the religious program. President Wood believes that religion is a natural aspect of any normal life and that opportunity ought to be given for its development and expression in the experience of students. For this purpose a strong department of religion has been developed.

Sunday is an interesting day upon the campus. At seven o'clock the students and two teachers conduct a radio service of worship. All parts are taken by students except a talk by a teacher on the International Sunday School Lesson for the day. At nine o'clock comes the service of the Burrall Class (named for Mrs. Jessie Burrall

Eubank, its first teacher), when more than 1,000 students from Stephens College and from the University of Missouri crowd the chapel and join in a service of worship. It is an experience never to be forgotten. Then come the services in the churches, followed by a college vesper service in the evening. I know of no other college in America where so much planned attention is given to religion and where religion of a natural and normal type plays so large a part in the development of student life.

Stephens College has demonstrated that religion can be made popular and effective.

WHERE ARE YOU GOING IN SEPTEMBER?

Do you plan to go to college in September? Are you thinking of the Christian ministry or missionary service as a life work? It will be worth while for you to study these pages and then to write for full information to the college or seminary in which you are interested

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The Seminary also offers courses in the six weeks' summer session of Columbia University, from July 5 to August 11, including courses in the Bible, Church History, Philosophy of Religion, Christian Ethics, Practical Theology, and Religious Education, with an outstanding faculty. The session is so arranged that certain courses may be had during the first three weeks, July 5 to 24, and others during the second three weeks, July 25 to August 11, for those who cannot remain during the entire six weeks' period.

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Ambitious Plans for Vellore Medical College

A representative group of the friends of Vellore Medical College, South India, gathered for dinner in New York on May 11, 1939. Those present represented the seven American Boards supporting this college, which is the only medical college training young women to minister to the physical need of the millions in South India. Vellore combines a medical college, a nurses' training school, an X-ray and radium department, a laboratory, an out-patient clinic, four roadside clinics, and a village hospital. The main plant has a surgical hospital, a maternity hospital, a children's hospital, 250 beds, and an operating theatre, and all this on an annual budget of about \$48,000, of which the American Section contributes \$25,000.

Now the decree has gone forth that the school by 1942 must be raised to a college standard of medicine, equivalent to the American M.D. standard. This will require 250 more beds at a total cost of \$250,000; ten more endowed professorships at \$25,000 each or \$250,000; research, public health roadside work, \$150,000; and medicine, \$50,000; a total of \$700,000 endowment with \$300,000 for extra buildings and equipment. With 300 graduates of this college now practicing in India, shall we not give our increased support?—Mrs. Howard Wayne Smith.

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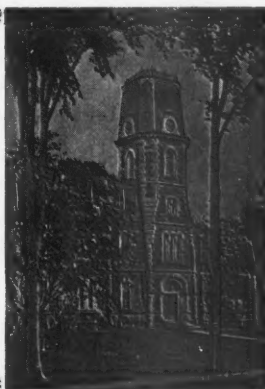
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*Reviews of Current Books and
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Centurion, by EDWIN MCNEILL POTEAT, is a narrative poem, daringly imaginative and beautifully written, that tells the story of Marcus the Centurion. Imagining him to be the husband of Mary of Magdala and the father of the young man who was stripped of his clothes during the betrayal in Gethsemane, the author unfolds vividly the centurion's inner conflict between duty to Rome and love of Mary, between loyalty to Caesar and fidelity to Jesus, of whom he had learned from Mary. The conflict moves dramatically to its climax, the refusal of the centurion to crucify Jesus. Some other centurion performs the grisly duty, while Marcus pays the penalty for disobedience by being himself crucified. He thus becomes one of the two malefactors mentioned as having been fellow victims with the Galilean. In this moving, tragic narrative, the brilliant preacher of the Euclid Avenue Baptist Church in Cleveland, Ohio, proves that he is also a gifted poet. This work of art will outlive all other books that he has written. It is sublime poetry. Consider these five lines as a sample. The centurion is analyzing the evils of Roman imperialism.

Our fever is insatiable greed,
Our boasts of peace and power,
delirium.

We die of resolute futility.
What can it profit if we win the world
And die at last of poison in the soul?

How perfectly that applies to the imperialisms of our own day. A reading of *Centurion* will leave a lasting stimulus, an unforgettable impression. (Harpers; 182 pages; \$2.00.)

Through Embassy Eyes, by MARTHA DODD. When Dr. William E. Dodd, a Southern Baptist and at that time U. S. Ambassador to Germany, rose to address the Baptist World Congress in Berlin on the evening of August 10, 1934 (See *MISSIONS*, October, 1934, page 472), in that vast crowd of 10,000 Baptists, only four men, Dr. George W. Truett, Dr. J. H. Rushbrooke, Dr. Clifton D. Gray, and the Editor of *MISSIONS*, were aware that the Ambassador had a charming daughter. They had met her at dinner at the Ambassador's home on the preceding day. This daughter, having lived in Berlin during the four years of her father's ambassadorship, has written an exceedingly readable, interesting, and enlightening book on inside conditions in Germany under Naziism, as she was able to observe them in her privileged position. Daringly frank in its description of Nazi espionage, even to the suspicions of dictaphones and tapped telephone wires in the Em-

bassy, of persecution of Jews and others not in sympathy with National Socialism, of concentration camps, of the purge of 1934, of the status of women as producers of children, and filled with intimate character delineations of leading Nazi officials from Hitler, Goering, Goebels, Himmler, and down to men of lesser rank, she has produced a book of facts and impressions that will probably never be allowed to circulate in Germany. Included in the book is a long chapter describing her extended tour of 30 days and 5,000 miles in Soviet Russia in the late spring of 1934. All types of people, officials, diplomats, journalists, writers etc., with whom she became acquainted, are brought in an intimately personal way into her narrative. Of chief interest is the emergence of her own disillusionment. At first friendly, sympathetic, and kindly disposed to the Nazi revolution, she ended by becoming thoroughly convinced of its menace to world stability and peace. Even the death of her mother is attributed to the strain of having lived for four years in the tension, uncertainty and terror of life under Naziism. (Harcourt, Brace and Co.; 382 pages; illustrated; \$3.00.)

Evangelism for the World Today, edited by JOHN R. MOTT, is an impressive symposium on evangelism, as interpreted by 129 Christian leaders throughout the world. Each has contributed one or more paragraphs, and in some cases one or more pages, on each of three topics, The Meaning of Evangelism, The Relevance of Evangelism, and the Fruitfulness of Evangelism. Practically all Protestant

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denominations are represented in the contributors, and all varieties of theological opinion. The conservative view is perhaps best expressed by Dr. Robert E. Speer, who defines evangelism as "the presentation of the truth and life of Christianity both by word and by deed, with a view to persuading men to accept it, and to believe in Jesus Christ, as Lord and Saviour, and in God through Him and to give their lives to His service." This should be an indispensable book for the pastor and the evangelist. Baptist readers may possibly wonder how Dr. Mott selected his contributors. In the entire 129 there are only three Baptists, a missionary, a seminary president, and a seminary professor. No Baptist pastor is included. Yet Baptists are presumed to be in the front rank in their emphasis on evangelism. Perhaps this is an added reason why they should read this book and thus ascertain what other Christian leaders think about the meaning and relevance of persuading men and women today to become followers of Jesus Christ. (Harpers: 295 pages; \$2.50.)

The Rediscovery of Man, by HENRY C. LINK, Director of the Psychological Service Center in New York, is a strong challenge to man today to overcome the many false philosophies and ideologies that seek to determine his destiny and to become again the captain of his own soul. It is a book on psychology and yet written in language that the layman can easily understand. "The predominant scientific and social philosophy of our age," says the author, "is that man as an individual is helpless, a creature without self-respect, without will power, without faith in himself." Exploring that thesis to its logical conclusion, he is not surprised that "after centuries of painful progress toward freedom

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and democracy, the world is rapidly moving back into social slavery." He makes a powerful plea for the recovery of personality, claiming that as life becomes easier, character and personality become weaker, and as personalities become weaker, they respond with increasing readiness to all the ideologies of today that promise men the abundant life for little effort of their own. Even the Christian church must assume a share of responsibility for this situation because the church "has surrendered many of the eternal truths of personality to the interpretations of science and the social studies." His concluding chapter is a fine tribute of a psychologist to "the deathless personality of Jesus." This book would be of immense help to teachers of adolescents or adults in Sunday schools, and likewise of high value to a pastor planning a series of sermons on the sacredness and value of human personality. (Macmillan; 257 pages; \$1.75.)

The Church Follows Its Students, by C. P. SHEDD, gives a comprehensive picture of the origin and development of the church's ministry to students. Beginning in the early days of American history when the church was the controlling influence in education, he traces the rapid rise and development of the tax-supported State Universities with their ever-increasing enrolment. Prophetic of the future was the founding of the University of Virginia by Thomas Jefferson in 1819, who refused to establish a chair in theology but who encouraged "the different sects to establish each for itself a professorship of their own tenets on the confines of the University." The first two chapters describe the origin of the University pastorate and the first pioneering experiments in this field. Included is an

interesting account of the creation of the Baptist Board of Education in 1911. In the last half of the book the author turns from historical study to an interpretation of the movement as a whole. He describes the great variety of program and ministry offered. He depicts the efforts of the denominational boards to place in these strategic mission fields especially trained Christian leaders. "A large part of the responsibility for the leadership and financing of this work," he concludes, "must rest for a long time in the future on the general agencies of the denomination." The fruitful results shown in the hundreds of students who have been recruited at our State Universities for Christian service as ministers, missionaries and lay-leaders in the life of the church should inspire the churches to give more liberally to this important work. (Yale University Press; \$2.50.)

Christians in Action, a record of work in war-time China, tells what we all want to know about our missionaries and their perilous experiences during these uncertain and faith-testing times. Seven missionaries of different church relations, from important regions of China, have written of the work of the Christian churches in China during this most eventful year. There is a striking unity in the composite volume, and the desired information is clearly given. While conditions have doubtless changed in many quarters, the facts which show the courage and devotion of the missionaries, who chose to stay with their people, will abide as their witness. The little book throbs with life. It is full of matter for missionary readings. The reader will feel that with such valiant defenders China will long withstand conquest and enslavement. (Longmans Green; 115 pages; \$1.00.)

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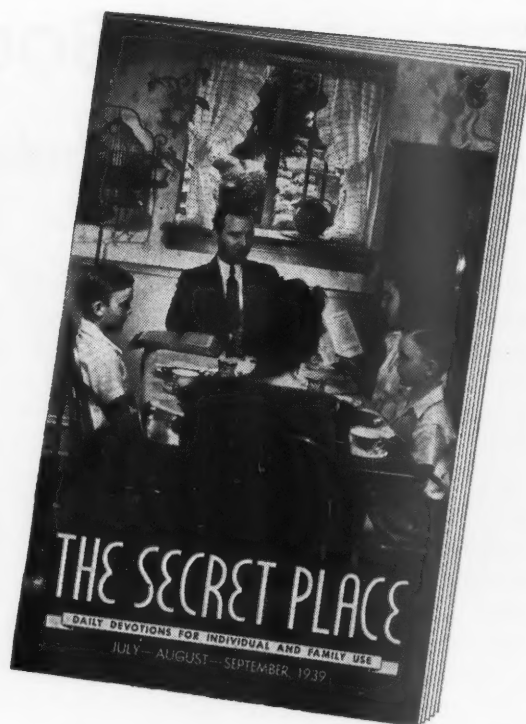
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DAY BY DAY IN LOS ANGELES

The Los Angeles Convention, reported from day to day for the reader who wishes to know more in detail what was done and who did it

By WILLIAM B. LIPPARD

With the collaboration of Edward H. Clayton



The closing scene in the great pageant on Thursday evening

IN A spacious auditorium whose ornate exterior resembled a Moorish palace and whose gorgeous interior appointments were like those of a modern moving picture theater, 5,000 Baptists, coming from Maine to California, assembled in Los Angeles, June 20th, for the 32nd Annual Meeting of the Northern Baptist Convention. After prayer by Dr. E. J. Anderson and the singing of the Convention Hymn, "When I Survey the Wondrous Cross," President Arthur J. Hudson opened the session. Secretary D. R. Sharpe of Cleveland, Ohio, presented him with a gavel made from the wood of an old pew in Cleveland's Euclid Avenue Baptist Church, which the President had attended as a boy. As in former years, a gavel came also from the Central Philippine College. On behalf of the Convention, Secretary Sharpe also presented a bouquet of flowers to Mrs. Hudson.

With speed and close adherence to time schedule, the session got under way. Mayor Fletcher Bowron of Los Angeles welcomed Baptists on behalf of the city. Dr. J. Whitcomb Brounger welcomed the Convention on behalf of Southern California Baptists, with a choice collection of stories new and old. To these greetings Second Vice-President Mrs. H. C. Colwell brought felicitous response.

The keynote and presidential address by Mr. Hudson was a keen analysis of present world condi-

tions. He described the rise of strange ideologies, the menace of prejudice, the threats of war and the increasing spread of the religion of materialism from which America is not immune. He deprecated the economic misery of millions of people, the power of an organized liquor traffic, the lure of gambling, the sale of war supplies to Japan, and other symptoms of a world spiritual decline. So the real issue before humanity is not political but moral, not economic but spiritual. As a remedy he urged a new and deeper conviction of the reality of sin, the efficacy of faith, the power of God, and the lordship of Christ over all of life.

Then turning to business the Convention listened to reports of the General Council by Secretary M. A. Levy, of the Council of Finance and Promotion by Mrs. O. R. Judd, and of the Finance Committee by Dr. J. C. Hazen in which the unified budget for the next year was set at \$2,577,000. An exhaustive analysis of the overhead expense in all the missionary organizations was presented by E. H. Rhoades, Jr. He calculated it as being only 11.91% of the total funds contributed for their work.

The session closed with an impressive musical devotional service by Professor H. Augustine Smith of the Department of Church Music of Boston University, assisted by a robed choir.

The American home and a survey of the work of the Board of Education featured the afternoon session. After a devotional service by Rev. Cecil Osborne, the report of the Committee on the American Home was presented by the Rev. S. W. Paul, who outlined a monthly schedule, from September through July, by which the church program could give more emphasis to this vital topic. Supplementing this report was a thoughtful address by Rev. Harold V. Jensen, new pastor of the First Baptist Church of Seattle, Wash. There is no institution in America today, said he, so basic as the home. And it is of the utmost importance that the home be a Christian home, which according to his definition means a home in which there is "a daily practical demonstration of the workability of the principles and spirit of Jesus Christ."

In logical sequence Rev. Harold R. Husted, Chairman of the Committee on the devotional booklet, *The Secret Place*, told the fascinating story of how it came to be published, its increasing circulation, and the need of still wider use.

For the Board of Education Miss Dorothy Stevens, who succeeded Miss May Huston in the Department of Missionary Education, emphasized the new program for the year on "Christ and the World Community at Home and Abroad." She described the various activities of the Department and its wide array of services to the denomination. In the absence of Miss Elsie Kappen of the World Wide Guild, who went to a hospital in New York instead of coming to Los Angeles, Mrs. Calvin M. Thompson (formerly Helen Crissman) spoke on behalf of the Guild and the Children's World Crusade, its wide influence and its comprehensive program of missionary education. In missions as well as in morals and manners, she declared, the training must begin in childhood.

Abandoning the former custom of a formal address in presenting the 28th annual report of the Board of Education, Dr. Frank W. Padelford made effective use of the stereopticon screen. In a series of slides he showed what the Board had done during the past year in maintaining Baptist colleges and in supporting university student pastors. There are now 10 Baptist seminaries, 6 training schools, 18 colleges, 11 junior colleges, 10 academies and 10 Negro colleges, a total of 66 institutions affiliated with the Board. They employ 2,845 teachers and enroll 34,634 students. He paid tribute to the retiring members of the staff, Alma J. Noble, Mary L. Noble, May Huston, George R. Baker, and William A. Hill.

A festival chorus of 400 voices under the direction of Prof. H. Augustine Smith opened the evening session with several superbly rendered selections, to

the musical delight of 5,000 Baptists present. After a devotional service by Rev. G. M. Derbyshire, the Convention adopted the report of the Committee on Relations with Other Religious Bodies, and voted to join the World Council of Churches. (See page 328.)

Then followed a program, much too heavy and prolonged. It was a trying ordeal for the Convention preacher, Rev. R. I. Wilson of Kansas City, last of a trio of speakers for the evening. His sermon did not begin until 9:45 P.M. and it was past 10:30 before he pronounced the benediction. In spite of the lateness of the hour, the huge crowd, with a few scattered exceptions in the upper balcony, remained through to the end. There could be no finer tribute to his oratory and his message. He preached a gripping sermon on the arresting theme, "Where is Thy God?" based on the 40th Psalm. This most insistent and most fundamental question which life can ask, declared Dr. Wilson, is being asked cynically but with unusual incisiveness today in view of what has happened during the past two decades. The question has a different temper from what it had 20 years ago. And it makes a difference whether it is asked amid the comforts of a Northern Baptist Convention or amid the horrors of a Nazi concentration camp, or in a ravaged Chinese village or on a portless ship filled with homeless Jewish refugees. When God seems to be absent at a time when he is most needed, it is life's greatest spiritual catastrophe. To this shattering question the Christian church must give definite, positive answer. God is in the moral process of human history. This is His world. We live in a moral universe. And its center is the cross. Here is the final answer to the question.

The sermon had been preceded by an address by Rabbi E. F. Magnin of Los Angeles. In vigorous and forceful style he called upon the Christian world, and Northern Baptists in particular, to combat the spreading terror of anti-Semitism. Yet Jews in 13 different lands today are subject to discrimination, prejudice, suppression and horrible persecution.

President E. J. Anderson of Redlands University, first of the evening trio of eloquence, discussed "Educational Evangelism for Today," and defended American youth against the charges of irreligion and spiritual indifference. Youth may be indifferent to the church, but it is genuinely concerned with religion that grapples with the fundamental problems of life. It has a deep consciousness of the major sins of our time, such as war, economic inequality, race injustice, exploitation of childhood, degradation of humanity. What is needed in winning young people is a new method of bringing youth to a saving knowledge of Christ, a presentation of the gospel in a manner that

is intellectually worthy of respect, free from emotionalism and sectarianism. Dr. Anderson cited many examples out of his long experience as college president. It was a most encouraging and stimulating message. Through it ran a thoroughly hopeful and optimistic outlook on the problem of youth.

Wednesday, June 21

CONVENTION business is always necessary, for the work of the denomination must somehow be done. Nevertheless, one wonders how many people in the vast hall really understood what was being presented Wednesday morning. From the vantage point of the press table, it is interesting to study the faces of delegates and to observe how their expressions range from quizzical blankness to dimly intelligent comprehension. Nevertheless, they managed to understand something of what was happening on the platform. They learned that the Foreign Mission Society is to have an additional \$17,000 this year, provided the entire \$1,900,000 of undesignated receipts expected in the unified budget is actually raised. They were told of the Government's Social Security Act and the exclusion of churches from its taxation provision. So the churches must care for their own employees. "This gives Baptists an opportunity," said Dr. P. C. Wright, "to demonstrate the sincerity of our claim for the separation of church and state." At least \$100,000 will be needed to start an old age security plan for employees of Baptist churches. The report on Christian education was not as clear as it might have been, but those present grasped Dr. Earle V. Pierce's earnest plea for more adequate support of several Baptist colleges that are in grave danger of being closed. In a long statement Rev. O. H. McDonald reviewed the history, personnel, functions, plans and objectives of the recently constituted Council on Christian Education and the plans for the National Youth Council. The intel-

ligence register of the crowd climbed a bit when Dr. Rufus W. Weaver reported what the Committee on Public Relations had done for the Baptists of Roumania. With vigorous applause the Convention adopted his Declaration on Religious Liberty.

It was now time for some inspiration. Dr. G. Pitt Beers furnished it in his report of the Council on World Evangelization and a masterly outline of a program of evangelism. Miss Alice W. S. Brimson appealed to Baptists to help take care of the thousands of Christian refugees from Germany. The Jews are being looked after by their own people. During the next months more than 700,000 refugees must leave Germany, Austria and what was Czechoslovakia. Money, sympathy, cooperation, affidavits as required by the government—all are needed in this gigantic task of relieving human misery.

A happy feature of the forenoon was the introduction of fraternal delegates. Dr. George W. Truett brought the greetings from the Southern Baptist Convention and urged a large Northern Baptist attendance at the Baptist World Congress in Atlanta. He predicted that this will be the greatest gathering of Baptists since the world began. Rev. W. V. Carter brought the greetings of 4,000,000 Baptists in the National (Negro) Baptist Convention. From far-away Australia, on his way to Atlanta, came Rev. C. J. Tinsley. His description of the glories of Australia made President Hudson wonder whether Mr. Tinsley had mixed Australia with Southern California! Dr. J. H. Rushbrooke brought the greetings of British Baptists and of the Baptist World Alliance. The session closed with the second of Professor H. Augustine Smith's musical devotional services.

A large crowd gathered in the afternoon for the inaugural address of Dr. Luther Wesley Smith as Secretary of the Publication Society. In introducing him Judge J. F. Millington of Michigan, President of the Society, described him as "a preacher with sound business sense," and declared that "the Publication Society's greatest asset is the dynamic personality of its new leader." Modestly Dr. Smith came forward. He began his address quietly, but soon fell into his customary eloquent stride as he set forth the Society's problems, common to the publication boards of all denominations. All had suffered from a drastic decline in circulation of Sunday school literature. Three reasons were cited: (1) Decline in Sunday school enrollment; (2) decline in church purchasing power because of the depression; and (3) increased purchases from private publication concerns whose profits were thus augmented by hundreds of Baptist churches. Dr. Smith praised the colporter missionary work. Over the past century this had established more



A corner of the Exhibit Hall showing the unified Religious and Missionary Education Display

than 6,000 of today's 7,300 Baptist churches. Dramatically and vividly he pictured the vast millions of marching youth in Europe, swept along under the banners of fascism, nazism and communism. American youth, he said, could likewise be mobilized under the banner of Christ if the denomination really faced this task seriously.

Preceding Dr. Smith's address Dr. Mary Alice Jones spoke on "The Child's Bill of Rights", emphasizing the unsettling effect of this time of tension and repeated crises on the life of children, resulting in emotional disturbances, prejudices and antagonisms. Children ought never to see bread lines, industrial pickets, soldiers, pictures of air raids, and other phases of modern life. The church has a far greater responsibility for the moral and spiritual training of the child today than ever before.

The afternoon session adjourned at 3:30 o'clock in order to provide time for half a dozen sectional conferences.

Moving pictures on "Mexican Missions in the Southwest" by Mrs. L. E. Troyer introduced the evening session. Rev. Kichitaro Yamamoto of Los Angeles led the devotional service. Prof. H. Augustine Smith's 300-voiced Youth Choir sang inspiringly Rachmaninoff's difficult "Glorious Forever."

Miss Virginia Swanson spoke appealingly on "Japanese Fishermen on Terminal Island," in which she described the efforts of missionaries to bring the gospel to these Orientals. Christianity is needed in that there are more than 100 Buddhist temples and 200 Buddhist priests ministering to their spiritual needs. She plead for a more Christian attitude toward them, for larger sympathy and less race prejudice. Espionage fever runs high on the Pacific Coast and these innocent Japanese fishermen are frequently under suspicion. In spite of this hatred and distrust they are trying hard to be loyal Americans and true Christians.

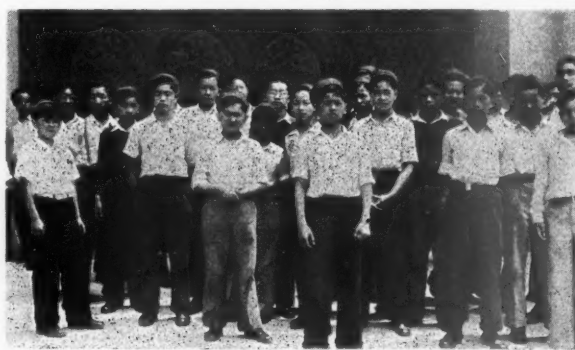
A happy interlude came here when Dr. Ralph Walker marched to the platform with the entire Los Angeles Committee of Arrangements. They received a great hand of applause.

Probably no address was more eagerly awaited than that by Dr. William Axling, for nearly 40 years a missionary in Japan. He had arrived from Japan only five days prior to the Convention. There was universal speculation as to what he would say about the war. Would he defend or condemn Japan? He was obviously in a delicate position. The handicap of an attack of laryngitis added to the strain under which he spoke. "My heart bleeds for Japan and equally for China," he said with deep feeling. With close attention the great crowd listened as he described how the

past 10 years have sorely tested the temper and staying power of the Christian church in Japan. Missionary personnel has been cut by 50%, with proportionate reduction in funds from the American churches. Retrenchment and retreat has been the policy of this decade. On top of this crippling slump came the tragic conflict with China. To meet this crisis the Japanese churches resolutely adopted the strategy of digging in, of building up their inner spiritual resources, and of holding their lines at all costs. Notwithstanding the handicap of war psychology, the terrific pressure of nationalism, the abiding sense of devotion to the Emperor, the conflict between loyalty to God and allegiance to Caesar, the churches have launched a nation-wide evangelistic campaign under the leadership of Toyohiko Kagawa, whose one message is that a new age anywhere in Asia cannot come through force but only through the self-sacrificing love as revealed on Calvary. Dr. Axling deplored American anti-Japanese immigration policy as one of the contributing factors in the present crisis of Asia and he made a powerful plea for America's mediating influence for peace. His profoundly moving prayer furnished an impressive close to this memorable evening.

Thursday, June 22

AFTER an opening devotional service by Dr. J. W. Brougher, the Convention turned again to business. The M. & M. Board was authorized to accept into membership unordained denominational workers. Plans were approved for another joint session of the Northern and Southern Conventions in 1944, which is the centennial year of their split in 1844. The Convention By-Laws were amended to bring the various foreign-speaking conferences into close coöperation with the Northern Baptist Convention. Denominational publications were presented by Rev. Stanley I. Stuber, who pictured the denominational press as an invaluable factor in pre-



Boys from the Chung Mei Home. On Thursday evening they donned uniforms and gave a concert

senting Baptist principles applied to the solution of world problems.

The report on City Missions was presented by Secretary D. R. Sharpe. Using as his theme "God and the Giant," he delivered a strong address. "God is calling the Christian church," he said, "to win the city to God. When Christ wins the city he can win the nation."

Rev. Ralph C. Ostergren of Boston, Mass., appealed for the compassion that Jesus felt for the needy of his day, rather than an effort by the church to glorify itself by building great temples and impressive organizations. "That which impresses the city mission worker most is not the sin so clearly written on the faces of the people with whom he works, although that is there, but rather that all of the best of life has been bled from their faces."

The feature of the morning session was a review of the World Missionary Conference held at Madras, India, last December. It has already been reported so extensively as to require only brief mention here. (See *MISSIONS*, March, 1939, pages 140-148.)

There were four speakers. Mrs. L. W. Swain stressed the Madras Conference as one more step in the process of building a Christian world. She emphasized the position of women and told how humble Christian women everywhere are inquiring what Madras asks to be done and what they can do about it. The answer is that Christian women can make their best contribution through the Christian home. The existence of the Christian church depends upon the strength of the home. One whole section at Madras devoted all its time to this subject. And the fact that our Baptist people are alive to its significance is seen in the four workers in special training along this line who are being sent out this year.

Dr. J. W. Decker followed with a masterful presentation of the place and the contribution of the national groups which were in the majority at Madras. "When the churches in Asia can produce such leaders as those of China and Japan at Madras there is great cause for hope. The fellowship of Chinese and Japanese delegates gave evidence of the power of Christian brotherhood that cannot be denied. Asia has added and will add much to our understanding of Christ. Asia is no longer a collection of obscure mission churches, but has felt the consciousness of a great historic fellowship." Madras also gave a call to a deeper fellowship and to a militant evangelism that is beyond the strength of the mission churches. It is a united task and the continued presence of the missionary is essential even where strong indigenous leadership has developed. In conclusion Dr. Decker vividly described the

severe losses in missionary personnel during the past ten years, the disastrous effect upon work and workers, and he appealed for stronger support in view of the tragic conditions faced on many of our fields.

Third speaker was Dr. C. S. Detweiler who spoke of the stress of the new paganism and nationalism in the religious life of Latin America. The fellowship at Madras was of tremendous value to the Latin American delegates and the churches which they represented. The Christian fellowship at Madras transcended all racial boundaries.

As the final speaker in the Madras Conference Secretary Jesse R. Wilson emphasized four imperatives which Madras had given: (1) our oneness with the Christian world community; (2) our freedom of thought and action against every adverse influence; (3) a new awareness of the uniqueness of our message; and (4) the urgency of presenting it.

For the third time Prof. H. Augustine Smith led the Convention in worship with a message of assurance and triumph through faith.

The afternoon session included a number of Sectional Conferences in the Convention Hall and in various churches throughout the City. At one of these Dr. J. W. Decker and Dr. Jesse R. Wilson discussed further the work and life of the Christian church as revealed by the Madras Conference.

The Sectional Conference for women featured a three-hour program of inspirational addresses on the needs and achievements in all our mission fields.

For the evening session the mammoth hall filled early. By 7:30 o'clock every seat, even in the last row in the remote upper gallery, was occupied. From the press table it was an unforgettable sight. Its impressiveness cannot be described. By 8 o'clock the police locked the doors and allowed no others to come in. Hundreds stood along the side walls throughout the long session. A concert by the 50 Chinese boys from the Chung Mei Home was the opening feature. Rev. Philip Lee, Pastor of the Chinese Christian Union Church in Chicago, Ill., delighted the immense audience with his superb singing of "The Ninety and Nine," after which he spoke on "The Challenge of the Second Generation Orientals."

An unannounced feature was the introduction by Dr. F. W. Padelford of the new Secretary of the Council on Finance and Promotion, Rev. Earl F. Adams of Buffalo, N. Y. (See page 329.) It was one of the most felicitous introductions of a new denominational leader ever witnessed at a Convention. The new secretary spoke modestly but with tender feeling, for the day happened to be the 14th anniversary of his ordination and the 10th anniversary of the death of his preacher father. He graciously sum-

moned Dr. W. H. Bowler to the platform and then called on Dr. Oscar Johnson to lead in a prayer of thanksgiving for the retiring secretary and of consecration of the new.

Dr. J. H. Rushbrooke of London, General Secretary of the Baptist World Alliance, then addressed the Convention on the European Situation. He pictured the totalitarian form of government as the very antithesis of the spirit of Christ. He reviewed the work of the Alliance and showed how it was trying to save the Baptist cause in totalitarian states. In dramatic fashion he contended that the cause of religious freedom and personal liberty will win out in the end. He went on to say, "Totalitarianism is doomed because of its suppression of human personality. It claims to take the place of religion itself, and as such is irrevocably doomed."

The evening program was concluded with an impressive pageant entitled "Upward to Christ" presented by a cast of 300 and a choir of 400 and directed by Prof. H. Augustine Smith.

Six elevations were needed to lift the dramatic scenes to physical and spiritual heights. The music and lighting intensified, in particular, the Mohammedan, Hindoo, Western Indian and the Hebrew processional scenes. The scene of Heroes of the Faith featuring Paul, Augustine, Wycliffe, Roger Williams, and David Livingstone was most impressive. The full cast of 300 surged forward as a finale, filling the stage and the stairways and ramps.

Friday, June 23

THE Friday morning session was opened with a devotional service by Rev. Harry Owing. A long array of committee reports followed. They included Youth Movement Continuation, Historical Societies and Libraries, Coördination of Baptist Bodies Using Foreign Languages, and Social Service. A special report on Social Service Related Agencies by Dr. E. A. Fridell recommended the organization of a Council on Christian Social Progress which would help Baptists to bring their united influence to bear upon the social problems confronting the church, the nation, and the world. Action is postponed until the next convention to permit a full year's study and consideration. Judge E. J. Millington of Michigan supported the proposal with an earnest address, emphasizing the necessity of united Christian social action to establish the righteousness of the living God. "There is supreme need" said he, "for personal commitment of the whole of life to God's purposes, the chief of which is the establishment of righteousness. Love without action, faith without action, righteousness without action, are inconceivable."

Secretary G. P. Beers, of the Home Mission Society, presented the report of the Society, which he supplemented by stating that while the Society is "doing more and more work with less and less support," the progress made has been far beyond anything that could have been expected, especially in the field of Christian leadership, the evangelistic work of the Christian centers, Negro educational centers, and the training of more qualified Indian workers.



*Earl F. Adams, new General
Director of Promotion*

In presenting the report of the Federal Council, Mrs. O. R. Judd called special attention to the Council's emphasis on evangelism, the university Christian mission which resulted in more applications for information regarding Christian service than our Boards have ever had before, and the distribution and use of 700,000 copies of "The Fellowship of Prayer." Dr. Francis C. Stifler illustrated the report of the American Bible Society by introducing nationals and missionaries of 12 language groups, who led in reading Psalms 84-89 in their respective languages.

The remainder of the forenoon was allocated to the Ministers and Missionaries Benefit Board. In vigorous style Dr. P. C. Wright emphasized the financial stability of the Board, the lessened income from churches and individuals and the increased number of requests for help. Last year, the Board paid to beneficiaries \$97,000 more than was received from churches. Dr. Wright made a strong plea that "we give bread to these servants of God who are in such need."

In the absence of Mr. J. A. Stevenson his address on "The Church, the State, and the Minister" was

read by Dr. C. C. Tillinghast. He traced the efforts of the Federal Government to provide for the needs of the aged and disabled. Church responsibility for pension and relief of church workers is a direct corollary of the Baptist principle of the separation of church and state. Any failure to accept this responsibility could only result in breaking down this historic Baptist principle.

In his address on "The Church, the State, and the Lay Worker," Rev. Henry G. Smith of Denver made a strong plea for provision through the Board for pension and relief for full-time lay church workers, such as directors of religious education, church secretaries, janitors, etc.

Since the afternoon was assigned to recreation and sightseeing trips, the Convention worship service by Prof. H. Augustine Smith unfortunately had to be abbreviated. It was apparent that delegates were more anxious to get away than to stay and pray.

Friday evening was devoted entirely to three banquets, respectively for youth, for the National Council of Baptist Men, and for Baptist Women.

Saturday, June 24

THE Saturday morning session began with an original devotional service by Rev. H. R. Husted, who, with the assistance of Mrs. Joseph Anderson of Los Angeles and the two daughters of Rev. Ralph Walker, staged a family breakfast scene on the platform. They used one of the pages in "The Secret Place," and thus demonstrated its practical use.

The annual confusion of elections followed. As in other years, each society held a brief session with its respective presiding officer and voted the officers and members of its Board of Managers. The full list of persons elected appears on page 383. No substitute nominations were offered for any organization.

The elections were followed by a stimulating address by President R. E. E. Harkness of the American Baptist Historical Society on "Baptist Democracy." Dr. Harkness pictured the progress of political democracy and the relation of representative government with the emergence of Baptists in the 18th century, whose primary principle has always been to have freedom of conscience rather than competency of the soul. "Baptists," said Dr. Harkness, "deny anything which subjects the sacredness of life to the presumed sacredness of an outward act. They have always maintained that there is a spiritual equality among men."

Dr. Charles L. Seasholes then presented the report of the Committee on Resolutions for adoption. It was considered and debated section by section. Important sections included closer relationship of Baptist bod-

ies, various social issues and International Relations. Several changes and amendments were approved. Led by Dr. Joseph Taylor, retired missionary from China, the Convention added, by an overwhelming majority, a resolution calling on the Government to stop the sale to Japan of munitions and materials for munitions. A resolution opposing the Oriental Exclusion Act was adopted, but a resolution urging passage of a Federal Anti-lynching Law was eliminated.

In speaking on the subject of "A Square Deal for the Rural Churches," Dr. Mark Rich of New York City said that while 60% of Northern Baptist churches are in town and country, 30% of our membership is in the town and country. Town and country children are making the destiny of our country. Give to these sources of the best in our American religious life a square deal and our constant prayer. He thereupon presented the Rosa O. Hall Award for meritorious service in rural churches to Rev. and Mrs. James Robertson of Downey, Cal.

The session ended with another period of worship led by Prof. H. Augustine Smith.

A program of immense variety featured the afternoon session. After prayer by Dr. Erdman Smith, the first address was by Dr. C. C. Tillinghast on "Men of the Church Today," who outlined numerous activities of the National Council of Baptist Men whose purpose is to capture the interest, venturesome spirit and loyalty of the men for the work for God. He said that Dr. W. H. Bowler, although because of age limit retires from the Council on Finance and Promotion on September 1st, does not intend to remain idle. On that date he joins the staff of the National Council of Northern Baptist Men. His task will be to aid in setting up conferences and otherwise promoting the Every Member Enlistment, a field in which his long experience and expert knowledge should make his service extremely valuable.

Dr. C. M. Dinsmore of the Home Mission Society's Church Building Committee told how the Society has helped to build churches from Alaska to Panama, and how through this aid every one of these churches has increased its support of denominational agencies.

Report of the Committee on State Conventions was presented by Dr. C. W. Gawthrop. Secretary George W. Wise, Kansas, spoke on the work of the State Convention, which he described as a task of developing the cooperation of the Christian forces.

Following the report of the Ministers' council by its president, Dr. C. W. Atwater, a stimulating address was delivered by Dr. Clarence W. Kemper on the theme "The Minister as a Leader of the Local Church." Dr. Kemper upheld the ministry as demanding the best in talents and preparation. The

minister is both a prophet and a priest, leader in the business and administration of his church, leader in adventurous living, leader in the thought, life and character of the community.

In an address on "Humanitarianism in the World of Tomorrow," Dr. George Earl traced the development of Baptist homes and hospitals, the work they are doing and the denomination's responsibility.

Dr. H. C. Gleiss, in an address on "The Children of Two Nations," interpreted the contribution of various foreign-speaking groups to our national religious life.

The session closed with an impressive dedication of the Judson Fellowship Chest in charge of Dr. C. C. Tillinghast. He told the story of the development of the Judson Fellowship idea and the gratifying financial results obtained even though the goal had not been reached.

The chest was brought in by Marjorie Robertson and Edgar Hubble, two Los Angeles children who represented the future generation. There was then placed in the chest publications and programs covering the Judson Centennial, moving picture films showing events connected with the Anniversary, the names of 179 churches who enrolled one-tenth of their members as Judson Fellows, signatures of 20,000 Judson Fellows from 1,749 churches. Dr. Albert C. Thomas of Fall River, Mass., read a message from the Baptists of today to those in 1888, telling the problems and wrongs of the present day, of the dedication of Baptists of today to Christ's service and their sacrifice for His cause, encouraged by our observance of the Anniversary of Judson's sailing.

On behalf of the Baptist Youth of 1939 Miss Virginia Wise of Kansas transmitted a challenge to the Baptist youth of 1888 to meet boldly the difficult social, economic, religious and personal problems of their day, to play the game in honor, truth, sincerity, courage and kindness in the spirit of Jesus, asking always, "What would Jesus do?" The children accepted the trust for the youth of coming generations. The chest is to be deposited in the Chapel of Judson Memorial Church in Rangoon to be opened 50 years hence. The service concluded with prayer and benediction by Dr. Thomas.

Another huge audience filled the Auditorium for the evening session. After prayer by Dr. Earle V. Pierce, the George Garner Negro Choir entertained and inspired the Convention with Negro spirituals and anthems. One special number was sung in honor of Mrs. M. Grant Edmands, who made the appearance of the choir possible.

Dr. T. Z. Koo, Christian statesman of China, in an amazingly lucid, objective and informing address

discussed the war in the Far East and the attitudes of Christians in this situation. Sympathetically he outlined Japan's problem as one of the terrific pressure of population growth, the necessity for raw materials and markets for Japan's industrial development, and the growing power of Russia which instills a haunting fear into the Japanese people. The control of China is Japan's solution of these problems. China's problem emerges in changing her age-old customs and institutions to meet the needs of a modern nation. She craves time, she welcomes those who come to help, but opposes those who try to hasten or control her. At the end of two years of war China has more assurance of ultimate victory.

This conflict in the Far East, continued Dr. Koo, has again revealed how the nations of the world are confronted with three alternatives. Either they must yield to brute force, or they must match force with force, or they must build some international order of peace and cooperation. But the latter has not succeeded because we are confused over the issue. We must be more than international. We must be Christian. The international attitude is that brotherhood is a future goal. The Christian attitude is that brotherhood is a present fact. In closing Dr. Koo paid a glowing tribute to the service of missionaries.

Dr. Koo's marvelous address was a fitting introduction to the final feature of the evening, when the new missionaries were presented. As always this presentation service stirred the hearts of those present. On the platform with the newly appointed missionaries and their parents sat the officers and members of the various Boards of Managers, together with about 60 retired missionaries and those at home on furlough. Each of the National Boards presented their appointees in turn, while brief speeches were made by one appointee in behalf of each respective group. A pamphlet was distributed giving the names with biographical data. The Woman's Foreign Mission Society sends out four young women this year, and the Foreign Mission Society only two couples, Mr. and Mrs. C. R. Horton for the Pyinmana Agricultural School in Burma, and Rev. and Mrs. F. O. Nelson for the Chin Hills of Burma.

After a solemn and tender prayer of dedication by Dr. W. S. Abernethy of Washington, D. C., and an impressive singing of the familiar "Blest Be the Tie That Binds" this great session adjourned.

Sunday, June 25

NO Convention sessions were scheduled for Sunday morning, except a sunrise service at Mt. Forest Lawn in Glendale under the auspices of Southern California Baptist Young People. A large crowd as-

sembled for this service at which Dr. D. J. Evans gave a devotional meditation. At its conclusion those present took occasion to see the stained glass window reproduction of "The Last Supper" in the Memorial Court of the Forest Lawn cemetery.

Most delegates attended the many church services in Los Angeles at which scores of visiting Baptist pastors served as guest preachers. Some of various cults and queer religions, of which there are many in Los Angeles, doubtless also had Baptist delegates.

In the afternoon a large crowd of young people filled the auditorium to listen to several missionary addresses. The session was announced as "Youth Emphasis Meeting." A young people's choir under Prof. Smith's direction furnished the music. Dr. Bernard C. Clausen delivered a remarkable, brilliant, eloquent address on the theme "The Time Capsule." With matchless detail and in choice, picturesque, descriptive style he told of the Westinghouse Electric Company's time capsule that had been buried beneath the New York World's Fair to be left there 5,000 years hence and then exhumed so that the people of the year 6,939 A.D. might have a record of the life and civilization today. Dr. Clausen deplored the fact that most of the articles sealed in this time capsule will focus attention on the light and frivolous features of contemporary American life. Of the four outstanding men who contributed statements, three produced only superficial dissertations. Only one, the eminent Einstein, said something significant when he wrote that, "our age is a monument to disorganized distribution." Here is a challenge to youth. Long before these 5,000 years roll around some formula must be discovered "for assuring human rights" which will match today's achievements in "building towers with thousands of gleaming lights." In this time capsule also went a copy of the Bible, which led Dr. Clausen to ask whether the people of the year 6,939 will conclude that the Bible really had no function in our life of today and that our civilization, with its record of war and all the other evils of our time, revealed no influence from this buried book.

The next two speakers were women foreign missionaries. Miss Vendla I. Anderson of Belgian Congo spoke on "African Victories" and described the rapid development in Christian living, increases in church membership, elimination of superstition, safety for travelers, and other evidences of changed lives in the heart of Africa through the coming of the gospel. Miss Hazel Shank, formerly of Burma and now Foreign Secretary of the Woman's Society, had as her theme "Frontiers." She emphasized the urgent and pressing needs on all missionary frontiers, the expanding fields, new types of work demanded, new responsi-

bilities and opportunities. Everywhere missionaries are giving practical demonstrations of Christian fellowship and love and are showing that the missionary enterprise is the one single constructive force in this chaotic world today.

Closing speaker of the afternoon was Dr. E. H. Clayton of East China. (NOTE: His heroic service in Hangchow in refugee work and in protecting thousands of Chinese women and girls from being raped by Japanese soldiers during the occupation of Hangchow, is one of the stirring chapters in recent missionary service. Readers of MISSIONS will recall his remarkable article, "An Air Raid Is a Terrible Thing," published on pages 202-206 in April, 1938.—ED.) Dr. Clayton described the work of the 22 refugee schools and six colleges and the service of the Chinese people, aided by American gifts, in caring for 400,000 refugees in the Japanese occupied areas. This ministry of sympathy, understanding and love has made a tremendous impression upon the Chinese. One of the greatest services rendered by missionaries during this time of stress has been to support and encourage the many faithful Chinese workers who remained at their posts in the midst of extreme danger. Dr. Clayton cited many thrilling incidents from his own experience. Through all their stress and danger, Chinese Christians are maintaining their trust in God. They are refusing to hate and they are looking forward to the time when they again may resume friendship with Japan. His entire address was a stimulating presentation of how the spirit animating the Christian church in China today is the spirit of practical service to suffering humanity in the name of Christ.

America has produced only one Dr. George W. Truett and on Sunday evening it seemed as if all Los Angeles crowded into the Shrine Auditorium to hear him. Long before seven o'clock several thousand people were standing in line outside. The rule was rigidly enforced whereby delegates with badges were admitted first. When the doors were finally opened to the public a grand rush quickly filled every seat. More than 7,000 people crowded into the hall. An uncounted multitude was unable to get in.

It was an indescribably inspiring evening. It began with Mrs. W. S. Abernethy's devotional service. A massed choir of 400 voices gave a magnificent rendition of Gounod's immortal, "Unfold, Ye Portals Everlasting." And how the great audience sang with fervor and joy the familiar hymns of the Christian church, like "I Love to Tell the Story," "All Hail the Power of Jesus' Name," and others.

Items of business included the Enrolment Committee's Report of 1,681 delegates and 4,119 visitors, a total of 5,800, and fraternal greetings from Dr.

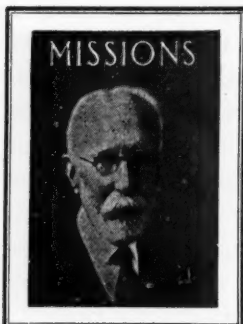
Arthur Braden in behalf of the Disciples of Christ in which he voiced a hope of reunion. Felicitously the retiring President introduced the incoming President, E. A. Fridell.

Then came Dr. Truett's great message, announced as the coronation address. His theme was, "The Baptist Faith in a Changing World." The spirit of God descended upon this prince of American preachers in abundant measure. He was in rare form, preaching with majestic eloquence. Through the stage lighting system whereby powerful concealed lights from above flooded the platform, there seemed to be a halo about his gray head, a symbol of his integrity of

character and his devotion to Christ. For nearly an hour 7,000 Baptists listened to every word as he preached Christ as the message and faith of Baptists, the power of God in His person, His character, His gospel, and in human experience. This is the only adequate and dynamic gospel for the world upheaval in which we live.

Reverently the great audience bowed and Dr. Frank W. Fagerburg pronounced the benediction. Then in accord with custom and tradition all stood while the choir sang Handel's mighty "Hallelujah Chorus." With its tremendous final chord the Convention adjourned to meet next May in Atlantic City.

NOTE.—*This is the last contribution by the Editor Emeritus. It was written shortly before he was stricken with the brief illness that terminated in his death on May 19, 1939.*—ED.



The Editor Emeritus says:

A Man with Vision But Not Visionary

THE late Rush Rhee was President of Rochester University for the first 35 years of this century. When he came to Rochester in 1899, he was taken on faith by many as a young man of unusual promise; while he, on his part, was assuming charge of a small college with sound reputation and not much besides. But the unknown educator and the little known college were destined for astonishing developments beyond all foreseeing, so that when Rush Rhee in 1935 retired as President Emeritus, full of honors after a generation of service, he had seen the relatively unimportant small college expand into a great university, with a spacious campus, modern halls and dormitories and the classic Rhee Library; a famous School of Medicine and Dentistry; a Woman's College, Eastman School of Music, and in addition millions of endowments. Making all allowances for loyal support of students, faculty, trustees and public, and Dr. Rhee's innate modesty, the fact remains that the Rochester University of today is chiefly the creation and memorial of Rush Rhee, who dreamed dreams and realized them for the school to which he gave 35 years of his life.

Dr. Rhee possessed two qualities rarely found in balance together—the mind to plan and the executive ability to carry out. He had vision, but was not visionary. He not only saw the new Rochester in its

future campus features forming the beginning of a classical educational center of renown, but he had the Christian character to inspire the confidence of that keen industrialist, George Eastman, leading him step by step to immortalize his wealth by perpetuating through it an institution whose prime purpose is to mold American men.

Having called him from the professor's chair at the Newton Baptist Theological Seminary, the University found in him a leader who never lost his poise. That was one of his strong points. Shy and reserved, kindly but firm, he was always in his place, and at his work. As university president he found no reason to change the code of conduct and honor or the religious principles which he had held as a Baptist preacher and teacher. A fine speaker with clear and finished diction, students said his chapel talks were equal to a course in oratory. Thus the university was kept at its possible best. It had as its dominant personality one whose inherent dignity would attract attention in any cultivated company—a gentleman and scholar.

Rochester honors itself in cherishing his memory. As a graduate of an earlier generation, I rejoice in the present fine environment; in the influx of coeducational students who enjoy advantages of which I did not dream in those days of struggle and faith. I am glad of all the modern and model features which bespeak the university of today. But I am sure that nothing could induce the Rochester boys of old to give up the something, intangible but real, which they imbibed from personal contact with such a leader and teacher as Rush Rhee.

FACTS AND FOLKS

The regrettable necessity of financial retrenchment has compelled the Publication Society to discontinue the Adult Division and the Social Education Division in its Christian Education Department. This was intimated in Dr. Luther Wesley Smith's address at the midyear meetings in Chicago last January. (See *MISSIONS*, March, 1939, page 159.) As a result of this retrenchment, Dr. Ulyss S. Mitchell, for nearly three years secretary of this department, has been released and is available for a pastorate or some other denominational position. His training, marked success in previous pastorates, wide travel at home and abroad, and the high quality of his service with the Publication Society give ample evidence of his ability. Any church seeking a new pastor will need to move quickly, if it wants a man of such high qualifications.

As indicative of how baptismal standards are often higher on mission fields than at home, Rev. Chester U. Strait reports that an evangelistic team of three Karen preachers went on a tour in the Chin Hills of Burma and baptized 119 candidates. ALL of them had gone through a probationary period of from six months to a year and a half before they were accepted for baptism.

Missionary Henry D. Brown, who returned to his station in Belgian Congo via airplane across Europe and Africa (see *MISSIONS*, April, 1939, pages 202-207), wrote on his arrival in Tondo, "Our Tondo field needs a revival. Faith in Christ has been taken too much for granted. Church membership does not entail a sufficient sense of responsibility. A feeling of im-

News brevities reported from all over the world

mediacy and urgency in seeking men for Christ is lacking. Is that not very much the general situation at home too? On the other hand one of our church districts reports a great evangelistic opportunity with the people reproaching us that, having told them of God's salvation, we leave them without teachers. But what can we do when we are so short of funds?"

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In memory of the late President Herman C. E. Liu of Shanghai University, who was assassinated by gunmen on the streets of Shanghai on April 7, 1938 (see *MISSIONS*, June, 1938, page 358), an orphanage has been established in Suifu, West China. Starting in April with 50 Chinese orphan girls, it will expand as rapidly as resources and facilities permit. A joint board of trustees, nine missionaries and Chinese, will have charge.



The late President Herman C. E. Liu, assassinated in Shanghai, April 7, 1938

A memorial service for the late President Herman C. E. Liu was held in Shanghai on April 7, 1939, the first anniversary of his assassination. The fact that the date this year coincided with Good Fri-

day seemed to make the memorial service all the more impressive. Li Pieh-Lo of Nanking Theological Seminary preached a Good Friday sermon. Secretary Ling Kang-Ho of the Chinese National Chamber of Commerce read a eulogy to Dr. Liu, and Dr. E. H. Cressy, Baptist missionary, delivered an address on Dr. Liu's character as he had known him over a period of many years. A memorial pamphlet, in English and Chinese, was printed and distributed. The leading article in it featured Dr. Liu's significant achievements at the University of Shanghai, including the registration of the University with the Government, the new buildings, library, residences, chapel, etc., improvement in standards, and above all the development of a "family spirit" in the relations of students and institution.

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Northern Baptists will be represented by 10 young people as delegates, official observers or consultant observers, at the World Conference of Christian Youth, which meets in Amsterdam, Holland, July 24-August 2. (See *MISSIONS*, April, 1939, page 196.) The list is as follows:

ESTHER E. TATTER, Oak Park, Ill.
FRANCES LUCAS, Salt Lake City, Utah.
LOIS HENTSCHE, Redlands, Cal.
MARGARET PING, Pittsburgh, Pa.
CHARLES L. HOLTZ, Detroit, Mich.
LLOYD MILLEGAN, Billings, Mont.
CHARLES E. LUNN, Coatesville, Pa.
KENNETH COBER, Syracuse, N. Y.
BYRON J. TURNER, Weston, W. Va.
RICHARD HOILAND, Philadelphia, Pa.

In addition, President and Mrs. James H. Franklin of Crozer Theological Seminary, who are scheduled to sail from New York on July 5th, plan to attend the Amsterdam Conference as "unofficial observers."

A Gratifying Financial Achievement

An announcement regarding the financial outcome of the denominational year ended April 30, 1939

I am happy to be able to make what I consider to be a gratifying report on the missionary giving of Northern Baptists for the past year. The contributions on the Unified Missionary Budget for the year were \$39,000 in excess of the receipts of the previous year. Total contributions, including \$94,000 as Judson Fellowship enrolment, were \$2,470,000.

The total for the year is not only higher than the receipts for the previous year, but exceeds the receipts for each of the four previous years. In this connection, an interesting fact is that since 1935 our contributions each year have exceeded the giving of the previous year with a single exception. Another interesting situation in relation to the increase of \$39,000 is the fact that the total designated contributions are \$38,000 above last year.

It is gratifying to report further that this splendid achievement of increased giving was brought about by a large number of churches increasing their giving on a moderate

By W. H. BOWLER

scale, rather than by a few churches increasing on a large scale. Again, it is gratifying to note that all parts of the country helped to produce the increase, most of the states reporting moderate gains. The Judson Fellowship was undoubtedly one of the important influences in making this victory possible.

In announcing this victory of the year just ended, I feel impelled to emphasize the imperative necessity of beginning the new year with a determined effort to keep our giving on an upward trend from the very start.

World Fellowship Program for the New Year

When the Council on Finance and Promotion met in Chicago at the end of January, currents of Baptist opinion were manifested in a quite unusual way and led to action which has resulted in the completed program now offered to the denomination. The first note was sounded by Dr. W. H. Bowler, who said: "Back to the Bible, back to God and His law, are sentiments which could hardly come from so



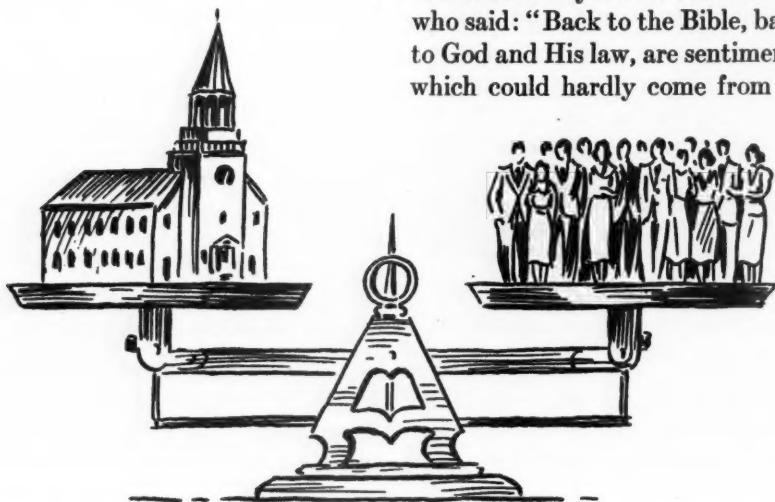
C. S. Roush, Chairman of Committee on Denominational Program

many who are in a position to feel the public pulse unless there were some deep flowing stream of feeling just coming to the surface." Dr. Bowler was followed by Dr. Padel-ford, reporting for the committee on Budget and Policy, who said: "Nothing is going to save our situation, nor put us upon the upward road, except a recovery of a spiritual passion for the salvation of this world."

Then came the Council on World Evangelism, declaring for a revival of vital religion that will bring men and women into a vital personal relationship with God through Jesus Christ; strengthen our churches that they become more effective, and strengthen the world Christian fellowship so that it may be a more potent influence in national and international affairs.

Through the winter and spring the Committee on Denominational Program, with Rev. C. S. Roush as chairman, carried on its work and completed the program which was adopted by the Northern Baptist Convention at Los Angeles under the title "World Fellowship of Christ Through a Revival of Vital

(Continued on page 384)



A stabilized church is one in which every member is worshipping, serving and giving

MISSIONS CROSS WORD PUZZLE PAGE

No. 30—The Source of Strength

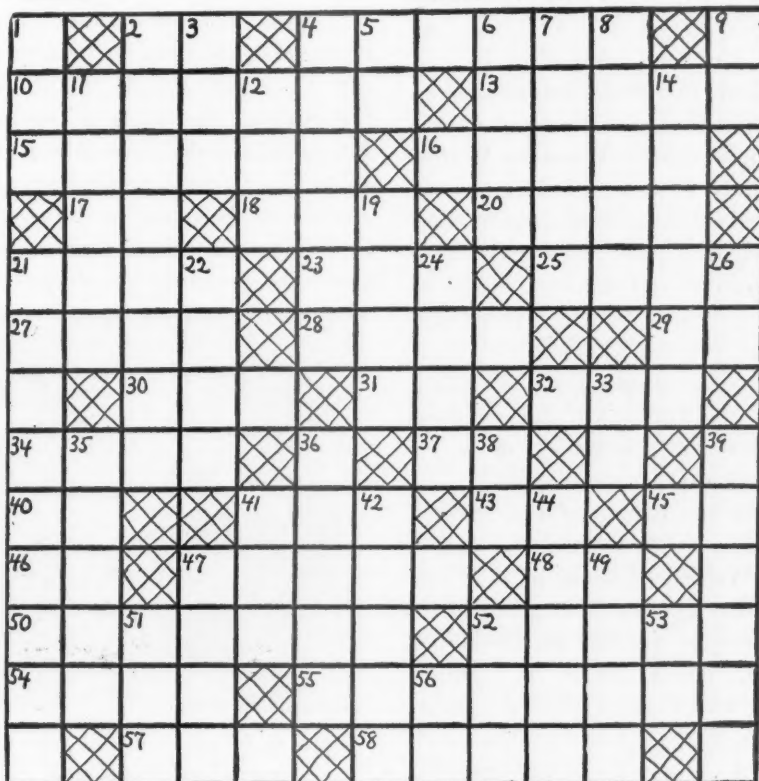
ACROSS

2. "that ye may . . . able to stand."
 4. "we are weak, but ye are . . ."
 10. Beginner.
 13. "ye are of more . . . than many sparrows."
 15. Wandering.
 16. Jacob married two of his daughters.
 17. "your Master also is . . . heaven."
 18. "Put on . . . whole armour."
 20. "doing service, as to the . . ."
 21. "stand upon mount . . . to curse."
 23. Central American rubber tree.
 25. A star; bide (anag.).
 27. Small armadillo.
 28. "and blossom as the . . ."
 29. "Let . . . man deceive you with vain words."
 30. ". . . take the helmet of salvation."
 31. ". . . singleness of your heart."

32. "taking . . . shield of faith."
 34. "Woe to them that are at . . . in Zion."

37. Printer's measure.
 40. Northwestern state.
 41. "Will a man . . . God?"
 43. "For which I . . . an ambassador."
 45. "but unto every one of . . . is given grace."
 46. Shout of triumph.
 47. "given unto me by the effectual working of his . . ."
 48. "against the wiles . . . the devil."
 50. Priest in *Last Days of Pompeii*; sea crab (anag.).
 52. Noise in sleep.
 54. Masculine name; 22 down transposed.
 55. 28 across may grow on this (two words).
 57. "strengthened with might by . . . Spirit in the inner man."
 58. "power, and . . . , and dominion."

Text from Ephesians is 2, 4, 17, 18, 20, 30, 31, 32, 47, 48, 57, 58.



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NO. 41.



NO. 45

Last Month's Puzzle

DOWN

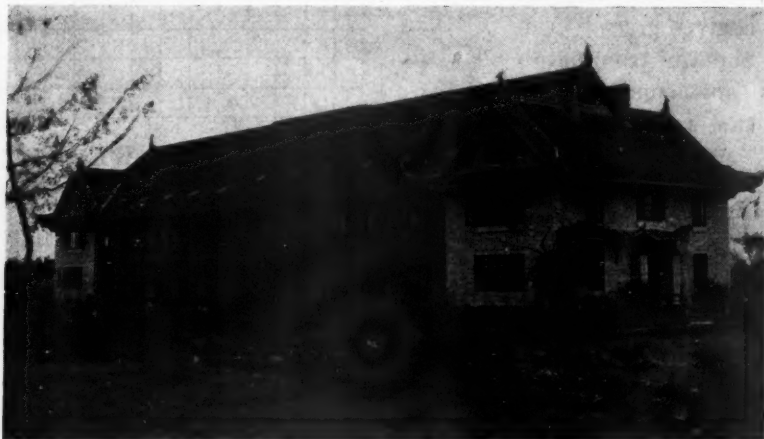
1. "if a man . . . it lawfully."
 2. "Then Paul and . . . waxed bold."
 3. Epoch.
 4. Asherite spy (*Num.* 13:13).
 5. Transpose.
 6. Shaped like an egg.
 7. Wealthy man. 8. Glitter.
 9. "For . . . wrestle not against flesh and blood."
 11. "pertaineth to another . . ."
 12. Explosive.
 14. Female water spirit.
 19. "My God" (*Mark* 15:34).
 21. This Epistle contains this Text.
 22. Alley. 24. Domestic slave.
 26. ". . . the same things unto them."
 33. "whether . . . be bond or free."
 35. Worship.
 36. "give seed to the . . . , and bread to the eater."
 38. Mother.
 39. "let each . . . other better than themselves."
 41. Fabulous bird.
 42. "and I will sweep it with the . . . of destruction."
 44. "Observe the . . . of Abib."
 47. Hawaiian precipice.
 49. "raise . . . against thee" (sing.).
 51. Exclamation of contempt.
 52. Callosity (*Dial. Eng.*).
 53. Note. 56. Another note.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

They Sleep in Attic Storage Rooms

A vivid picture of what is happening at the Women's College in the West China Union University, which is now overcrowded with women students who have come from all parts of China



New dormitory for women at West China Union University



IN June, 1939, the first graduating class of the West China Union University Women's College will celebrate the 10th anniversary of its graduation and the 15th year since the inauguration of the College. These graduates include the first woman doctor to graduate from a college in West China.

The College to which they will come for their celebrations is very different in both size and appearance from the College they entered in 1925, when a lath-and-plaster building on a brick foundation was put up to accommodate the two faculty members and the eight students, who were the pioneers in women's higher education in Szechuan.

These students attended the same classes as the men students in

By SARAH B. DOWNER

the University. Custom demanded, however, that a woman of mature years and discretion should accompany each student or group of students to lectures and laboratory periods, that took them outside the confines of the Women's College grounds. It was not long, however, before public opinion outgrew these conventions and the girls were allowed the full measure of freedom and initiative to which they have since proved themselves equal. Today they take their place alongside men students in all the normal studies and activities of a co-educational University life.

The magnitude of the advance made is realized when we compare the Women's College as it is with the first glimpse of it given in the University records of December, 1908, which reads as follows: "We are informed of the possibility of a college for women being established . . . in the neighborhood of

the University, and of the prospect of its being in some way connected with the University."

This chilly reception was intensified in 1909 when a member of the University Senate expressed the wish that if a college for women were started it would be "at least a mile away from the University!" But the mind of this governing body changed with the time to such an extent that the University Senate Minutes of June 1, 1922, read: "We favour a site in the vicinity of the University for the Woman's College" and "we look forward to admitting women to the University not later than the autumn of 1924." Thus welcomed, the sixth participating body entered the West China Union University.

The nation-wide upheavals of 1926-1928 were accompanied by violent anti-foreign demonstrations from which Chengtu was not free. However, a few foreign members of the University staff stayed on throughout the critical period. An excellent indication of how the Women's College weathered the storm is to be found in the record that in the year 1928-1929 it was necessary to extend the dormitory



Sarah B. Downer and a vigorous future leader of China

accommodations to admit a total of 56 students.

The year 1936-1937 saw a record enrolment of 84 students. In the first term of 1938 the number rose to 165. Of these 81 were freshmen, although the College had planned to admit a maximum of 30. As the year advanced the number of freshmen increased to 131, all of whom were crowded into our existing buildings.

The circumstances which led to this large influx of students are well known to the world. A number of universities and colleges from the war-stricken areas have migrated to West China bringing staff, students and equipment with them. In other cases, students from those areas have come here as either regular or "loan" students. Although we are crowded to our utmost capacity, students continue to arrive in the hope that room can be found for "just one more."

We began the year 1938-1939 with more than 200 students. The New Dormitory built for 60 students now shelters 94. Attic storage rooms measuring 9 feet by 6 feet are study and bedrooms for two students each. The corridor is used as washing and dressing room. By such expedients has the housing problem been partially solved.

But the great trek westward is not yet ended. Moreover, in the Women's College, one can see in miniature the welding and unifying process that is going on throughout Szechuan today. The strong unified China of tomorrow is being forged in West China today. Narrow provincialism is dying, because big experiences have revealed nationwide horizons. Meanwhile here in daily life, ventures in coöperative living with students from 17 other provinces, who were formerly regarded as "foreigners" and somewhat suspect, have become adventures in friendships and in service.



Women's Board missionaries in West China: Astrid Peterson, Minnie Argetsinger, Sarah B. Downer, Myrtle Denison and Beulah E. Basset

The homes of many of these students have been destroyed and their families scattered. Numbers of them may never return to their home districts, but wherever they finally settle they will carry with them the tradition of the W.C.U.U. Women's College and in that spirit make their contribution to the reconstruction of China after this terrible war is over.

Up to 1937 the College had 83 graduates. We look forward to the day when, among other things, we can supply courses in home economics, for we realize the valuable contribution that is being made to Chinese life by the homemakers among our graduates.

The time has come when the College must add to its permanent buildings, not merely to meet the present emergency needs, but also to enable it to take its place worthily in the educational life of the nation; for Chengtu has become and is likely to remain the hub of the intellectual and cultural life of China.

Today the Women's College of the West China Union University is the only women's college in the whole of China—outside of Japanese controlled areas—able to carry on fully on its own campus. Its unique position cannot be over-emphasized, nor can its potential contribution to the life of the nation be overestimated. This is the hour of need which is also, for West China, the hour of unparalleled opportunity and service.

The Next Mother India

Are you looking for "something different" to climax your study of India? Margaret Applegarth has written a responsive worship service for church use. Write for *The Next Mother India* (2¢ per copy).

One Egg and One Gospel

We sold 11 Gospels in a small Mohammedan village which we found quite a distance back from the road. The people said they had no money, so they paid for the Gospels with eggs, one egg for each Gospel! I came home holding 11 eggs in my lap.—Hazel Smith, Gauhati, Assam.



Women and the Way: a Symposium on Christ and the World's Womanhood, collected and edited by GERTRUDE SCHULTZ with an epilogue by MURIEL LESTER, gives the testimony of outstanding women, Christian and non-Christian, as to what the spread of the Christian religion has done for women of all races and faiths. Madam Chiang Kai-shek leads the remarkable group who have found the way of Christ and gladly testify what it has meant to them. The contents present conclusive values, and the book should have place in our missionary libraries. Here is first-hand testimony, covering Africa, China, Chosen, Central Europe, Great Britain, India, Japan, the Philippines, North and South America. (Friendship Press; 198 pages; \$2. cloth; 50 cents, paper.)

TIDINGS



FROM THE FIELDS

The Lord's Treasury in San Salvador

Being treasurer of the Baptist Church in San Salvador, El Salvador, brings me close to the members. Don Mario, the railroad employee, is faithful with 15 pesos each month. Elena, a servant girl, earns 15 pesos a month, with which she supports herself, her aged mother and little nephew, yet her peso and a half is a regular offering per month. Good Benites, our humble deacon who sells lemonade by the roadside, contributes faithfully his 10 pesos a week. Niña Beatrice, who is poorer than the poor, finds some way of providing 15 pesos each Sunday. Although Lucia depends upon the charity of others, she timidly dedicates 5 pesos a week to her Lord's work.

Niña Lola would be a great inspiration to you; though not in appearance, for she is about the most unkempt, uncomely looking member of our church, but her soul is lovely. She earns her living by cooking at police headquarters, and at times by running a small boarding house. Hers is a talent for earning money, but she is not miserly. Her tenth is the largest that comes to the collection plate, and always there comes with it an extra offering. Early Sunday morning she comes trudging wearily up the aisle, for her feet are always tired. Her arms are full of beautiful flowers—her extra offering for the Lord's house. Her eyes beam as the fragrance of the flowers fills the temple. Niña Lola is good to everybody. The homeless always seek refuge with her and the hungry seek her out. She indeed goes



Miss Evalena McCutcheon in her office at Colegio Bautista with Mrs. F. C. Pinkham, formerly President of the Missionary Training School in Chicago

about doing good. Her great concern is to bring her children, now grown up, to know the Lord.

The young people, our most active evangelizing influence, hold services once a week in an outlying district of San Salvador. A young medical student, a young saddlemaker, and a shopkeeper announce the glad tidings to the eager ones who crowd into the small house.

Sonsonate is a good-sized city near the Pacific Coast. Nearby are a number of Indian villages where our general missionary, Rev. John Todd, has established a small but encouraging mission work among the Indians. Some of these Indians come to visit our church in Sonsonate. Their counselor and "cup of strength" is Doña Julia de Vargas, a truly remarkable Christian woman held in great esteem by all who know her. She had an offer to come to San Salvador to improve her economic condition. "But," she confided to me, "when

I revealed my plans to the Christians, the poor Indians lamented and pleaded so earnestly for me not to desert them that I felt for the gospel's sake I could still live on in my straitened circumstances." So she continues to help her neighbors and the tender ones in the faith to solve their problems, while she wrestles with hard times herself. Washing and ironing for the upper class, she stands by the spiritually hungry of the humble class. Even one Doña Julia is great reward for missionary endeavor in El Salvador.

Souls, such as these, are the harvest of missions — Evalena McCutcheon, Colegio Bautista, San Salvador, El Salvador.

Annual Missions Sunday in El Salvador

For the celebration of annual Missions Sunday, the Baptist church in Santa Ana, El Salvador, was decorated with fancy embroidered curtains at windows and doors. Many flowers were banked on the platform. On a table in front was a large ship on a sea of crumpled blue paper. From its masts floated two flags—the blue and white of Salvador and the red, white, and blue of the United States. A short talk explaining the importance of missions was followed with an inspiring sermon by Rev. Thomas Dixon. At the close of the service the congregation marched in line to place in the ship their offerings for different parts of the world. The church in Santa Ana sends yearly \$80.00 to the Mission Boards.

Inspired by the need presented by the multitude of children to be found in some sections of our city, we organized a second Sunday



Students of Colegio Bautista in a spring festival on the school campus

School, meeting on Sunday afternoons. Many of the church people attended the inauguration and the choir helped with the music. The meeting was held in the home of one of the brethren. It had been announced the evening before that the children should come for Sunday school, so when we arrived, there were about 40 sitting in the little chairs that had been made for that purpose. In fact some of them had been waiting since early morning for the Sunday school to start at 3 P.M. Each Sunday since, they have been faithful in attendance and enthusiasm.—*Ruth Carr, Santa Ana, El Salvador.*

South Chicago Neighborhood House

M. F. Collins has made a detailed study of the work and outreach of the Chicago Neighborhood House, and by carefully drawn diagrams and graphs has outlined the scope of this enterprise. A study of this material will be helpful to others in Christian Centers, or those desiring to meet in a larger way community needs. Mr. Collins will gladly reply to questions concerning the work of this Neighborhood House. His address is M. F. Collins, South Chicago Neighborhood House, 8458 Mackinaw Ave., S. Chicago, Ill.

You Are Cordially Invited

The New York World's Fair will bring many friends to the City and to Baptist Headquarters at 152 Madison Avenue. The Woman's American Baptist Home Mission Society extends to you a cordial invitation to visit their offices on the 22nd floor. We are eager to become better acquainted with friends across the country.

Home Missions on the Radio

During July and August a new series of radio messages will be broadcast every Thursday noon, 12:30-12:45, over the N.B.C. Red Network. Dr. Mark A. Dawber will speak on "Frontiers of American Life: A Challenge to Religion and Democracy." In this series of radio talks the following home mission interests will be discussed: The Religious Challenge of the Frontier; The Red Man in America; Our Rural Heritage; Lost America, Story of the Southern Highlands; Pioneering in Puerto Rico; The Changing City; Life in a Mining Town; Our Negro Neighbors; Frontiers of Immigrant Life; Fields White Unto Harvest; Alaska—America's Responsibility; The Church Coöperates with Uncle Sam; The Last Great Migration; Frontiers of America's Future.

New Literature

The Story of Kodiak is an appealing new leaflet containing letters from Alaskan children and many pictures of life at the new Homes in Kodiak and Ouzinkie. Sunday-school teachers, mission-study and C. W. C. leaders, and children will find this booklet of unusual interest. Price, 5 cents.

In *Airplane Amblings* you soar aloft over Mexico and Central America, with Mrs. F. C. Pinkham and Miss Alice W. S. Brimson in their recent visit to Latin-American mission fields. Pictures, and a fascinating log of the journey, make this leaflet a real contribution. Price, 3 cents.

A New Song for Mather is free for the asking, and will put a new song in your heart as you "make a child's dress for Mather."

Shuttered Windows, by FLORENCE C. MEANS, is a gripping story about a 16-year-old Negro girl, born and educated in the North, but who goes to live with her great-grandmother in the South. She is appalled at the living conditions. The poverty and helplessness of her race bewilder her. She has known advantages in the North that are beyond the fondest hopes of her people on the Island. Richard Corwin, a Negro youth of unusual intelligence, comes into her life, and the two resolve to give their lives to helping the people of their community. It is a story that entertains and enlightens. (Houghton Mifflin; 206 pages; \$2.00.)



At last the rickety, old wooden dormitories at Mather School are to be replaced this summer by two substantial brick buildings. One will house 50 students; the other will contain classrooms, offices, laboratory, and library. The furnishing of these buildings ought to provide a delightful avenue of service to Northern Baptists.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Schools of Missions

FOR EIGHTEEN YEARS

Rev. W. E. Monbeck of Chehalis, Washington, reports on his 18th consecutive church school of missions over as many years. Mr. Monbeck is in his second pastorate. He writes: "The church does not even discuss the question as to whether we shall have such a school. It is one of the regular expected features of our annual church program. . . . This year we featured the Book of Acts as the greatest missionary book ever written. . . . We emphasized the thought that every Christian is a commissioned missionary."

Classes were provided for adults, B.Y.P.U., and Pioneers for Sunday evenings, and for junior and primary groups at the eleven o'clock hour, Sunday mornings, the latter two groups studying current courses on India. The title of the adult and B.Y.P.U. course was "Christian Friendliness and World Service Then and Now." The title of the pioneer group course was "Some Missionaries in the Book of Acts." Outlines for these courses, giving sub-titles, questions, etc., will be sent by the Department to any church requesting it.

Each group was asked to select one or two projects and carry them through as missionary field work. These projects included: 1. Survey of races and nationalities in Chehalis. 2. Fireside Friendliness. 3. Gospel teams to neighboring villages. 4. Good cheer for sick and shut-ins. 5. Study of hospitals and old-folks homes. 6. Good literature in the home. 7. Survey of

Sunday schools of the community. 8. Survey of the liquor traffic in Chehalis. 9. Survey of the gambling evil. 10. Survey of the motion picture business. 11. What can be done to promote good music in the homes? 12. Survey of the young people's work in our church, association, and state. 13. Drama and pageantry in the church. 14. Maps and graphs showing the work we are doing at home and abroad.

WORLD FRIENDSHIP

A school of world friendship was held for six weeks through January and February at Alhambra, California, Rev. Horace W. Cole, pastor. The school was conducted under the leadership of the missionary committee, Mrs. A. M. Petty, chairman. Each session of the school began with a public worship service on the topic "Our Missionary Motive." The following outstanding leaders participated: Dr. Joseph Taylor, of West China Union University; Mr. and Mrs. Lloyd Eller, of the Boy's School in Balasore, Bengal-Orissa; Elam J. Anderson, Ph.D., President of Redlands University; Rev. S. M. Ortegen, Pastor of the First Mexican Baptist Church, of Los Angeles, and also missionary and evangelist of the Mexicans; and Rev. Dwight O. Smith, of Judson College, Burma. The second hour was given over to class instruction on world-wide missionary interests. The average class attendance was 238, and the average assembly attendance, 234.

THE JUDSON FELLOWSHIP

A very successful school of mis-

sions at Eureka, Montana, under the leadership of Rev. George E. Harms, came to a close Sunday evening, March 26, having had an enrolment of 85 in all the classes. Study periods were held on Sunday evenings from 6:30 to 7:30, followed by a joint meeting of all three classes from 7:30 to 9:00 P.M. for seven consecutive Sundays. The purpose of the school was to acquaint the people with the lives and work of Baptist missionaries. The lives of Adoniram and Ann Judson were especially featured. Pageants were presented by the juniors and the seniors. Stewardship and tithing were other subjects treated. A special feature was a Burmese dinner served to 130 given in the church dining room. Dr. J. C. Killian and Dr. Mark Rich were present. The young people of the church were dressed in Burmese costumes. A musical program and brief addresses by three pastors were given during the dinner hour. This church sent in six senior and three junior Judson Fellowships for missionary work.

A Missionary Education Institute

The tenth annual Missionary Education Institute was held in the Third Christian Church, of Indianapolis, Indiana, on May 1, 2, and 3. The textbooks of the Missionary Education Movement were used. Four courses were presented: 1. For Leaders of Missionary Societies and Adult Study Groups. Mrs. Katharine V. Silverthorn, leader. 2. For Leaders of Children. Miss Grace W. Mc-

Gavran, leader. 3. For Leaders of Missionary Societies and Adult Study Groups. Mrs. E. E. McClintock, leader. 4. For Leaders of Young People. A course on missionary methods, materials, plans, and program building. Dr. David D. Baker, Leader.

Summer Camps and Conferences

The following recommendation is taken from *The World Mission of the Church*, the report of the Madras meetings, held in December, 1938: "We commend the sig-

nificant advance that has been made in many parts of the world in the holding of summer camps and conferences for youth. The purpose of these camps is usually two-fold, the growth and enrichment of the personal life of the camper, and the equipment of these campers for various types of service in their own churches and neighborhoods and in world-wide vision and service. We recommend that this form of activity among young people be studied and introduced more generally into youth programs."

ROYAL AMBASSADORS

High Counsellor Conference

The Royal Ambassador High Counsellors of New England met in an all-day conference on Monday, April 17, at the City Club, Boston, Mass. The New England States were represented as follows: MAINE, Rev. Howard A. Welch; NEW HAMPSHIRE, Rev. Harry L. Smith; VERMONT, Mr. Arthur A. Mooney; MASSACHUSETTS, Mr. Leland W. Kingman, Rev. L. G. van Leeuwen; CONNECTICUT, Rev. H. E. Hinton; RHODE ISLAND, Mr. Harold L. Brown. Secretaries William A. Hill and Floyd L. Carr were

also present. Subjects discussed included, Women's Auxiliary Board, Father and Son Banquets, Associational Key Men, Chief Counsellor groups, Chapter Projects, Junior R. A. Chapters, Relationship of Chapters to Camps, Relationship of Camps to Chapters. The findings of this conference will have far-reaching value.

A Library for Ocean Park

The Department of Missionary Education is presenting to the Royal Ambassador Camp at Ocean Park, Maine, a library of 50 carefully selected books for the use of

all of the camp boys. This library is given with the condition that suitable provision be made for housing the books, and that the boys themselves make the book cabinet in their workshop under supervision. The appointment of a librarian is suggested who will have supervision and care of the books.

R. A. Questionnaire

A questionnaire has been mailed to all High Counsellors of the States of the Northern Baptist Convention which has for its purpose an appraisal of the R. A. work, a listing of chapters, and ways and means of promoting more effectively the missionary interests among Baptist boys.

Junior Ambassador Manual

Harold L. Brown, High Counsellor for the Royal Ambassadors for Rhode Island, has already written two degrees for Junior Royal Ambassador Chapters, one of them the Pilgrim Degree and the other the Disciple Degree. These degrees are being used by Mr. Brown in his promotion of Junior Royal Ambassadors. He has also just completed a manuscript for a Manual for these Junior Royal Ambassadors which will be used by him among his junior groups. Further information will be supplied on request.



The spacious and well-equipped new dining and social hall at the Ocean Park Camp

WORLD WIDE GUILD

Dear Girls:

We just couldn't let this period of the year roll round without a message from our Alma Mater. She has been so interested in this year. We have constantly felt the inspiration of her devoted spirit, and she has been such a strong arm to lean on when it was needed. Nothing could make us happier than to know of the plans for her lovely summer. It is just a tiny reward of long leadership so nobly rendered, the greater part of which lies in the service of every chapter and the vision in every Guild girl's heart. So *Bon Voyage* to you! Our wishes are the winds that blow you to fair lands and back again to us.

Very sincerely,

Elis P. Kappan

152 Madison Ave., New York, N. Y.

Three Times and Out

By ALMA J. NOBLE

I AM sure those of you who contributed to that wonderful gift at the Guild and Crusade banquet, two years ago in Philadelphia, are wondering what has become of it. You will remember that the C.W.C. added to the gift in the hope that Mary and I might visit some of our Guild and Crusade organizations in the Orient. We immediately made plans and were all set to leave in September, 1937, for China, Japan and the Philippines. To our great consternation and disappointment the war broke out and we were advised to cancel that trip.

A little later it was suggested that we go by way of Europe to India and Burma. Again we made steamer reservations when the

Spanish War complicated conditions in the Mediterranean. So that was given up.

Knowing that we were resigning last year we postponed further plans because we wanted to give every ounce of strength and all of our time to our work.

Last December, however, we decided to use the money and go to Europe this summer. We had made all reservations for a seven weeks' tour when again we were doomed to disappointment. On April 24th we gave up that trip on the urgent advice of many friends plus our own best judgment, and also the request of Secretary of State Hull that Americans keep out of possible war zone countries.

Are we defeated? Not yet!

We are now planning to go to Honolulu and Alaska, taking in the Yellowstone going and the Canadian Rockies returning; and we are quite thrilled over this prospect. At least we shall be under the protection of the Stars and Stripes, and all of it will be new to us except the trip across the United States, and the Canadian Rockies for me. Our Guild and Crusade leaders have assured us that the money is ours to use as we choose for a real treat. We plan to leave early in July and return the end of August. I hope you will all be as happy over our decision as we are.

It has been the greatest joy since my retirement last September to hear from so many of you through personal letters and your State Guild papers. I rejoice that you are carrying on as loyally as ever.

I hope many of you in the far west will be at the Los Angeles

Splendid Achievement at Groton

This group of girls in Groton, New York, received their charter a few months ago and named themselves the Carmen Chapter. They have regular monthly meet-

ings, have filled their White Cross quotas, have sponsored a weekly Mission Study Class during Lent, and have each given a sacrificial gift to China Relief.



The Carmen Chapter of the World Wide Guild at Groton, N. Y.



The bridge connecting Logan with West Logan, West Virginia

Convention. Will I be thinking of you every moment! Miss Kappen has written me of her plans and I know you will have a grand Conference and Banquet. You see I have no feeling of detachment yet because you have kept me pretty well informed of your activities. Just remember that the latchstring is always out at 218 whenever you wish to pull it, and a royal welcome awaits you.

You as individuals and leaders, and my beloved Guild, are as dear to me as ever, and always will be. May the dear Lord continue to use your devoted lives as you strive to hasten the coming of His Kingdom.

A Bridge of Friendship

The chapter in the First Baptist Church at Logan, West Virginia, writes: "Our Guild had such a splendid program, or at least we thought it was, built around the theme BRIDGES." But this chapter believes in making Bridges something more than a study theme. The bridge in the picture connects Logan with West Logan. Since they understood there was no Guild in the West Logan Baptist Church they were very anxious to interest them in the Guild work, so invited the girls, the pastor and his wife, also the Sunday school teacher of these girls as their guests. They did become interested in the Guild work and have since organized. So you see this is a Guild bridge of friendliness.

A Worth-While Testimony

"In the past week I have just passed from eligibility to Guild into membership of the Women's Missionary Society, by virtue of my marriage to a Baptist minister. While I have been a Guild girl for 12 years, since the very days I was old enough to be admitted to the Senior group, and will miss its associations, I feel a great debt to this organization and its worldwide interests, for in working thus, I have a foundation which I feel will be a very valuable and advantageous asset to me in my new responsibility. You probably have long known the far-reaching effects and importance of Guild work, but I wanted you to know that I, too, appreciate the joys and privileges I've experienced in this particular phase of my Christian life up to this time."

Alta Clover Chapter

Our Guild Chapter in Calvary Baptist Church, Akron, Ohio, is now one year old. Our Guild is named after Alta Clover, who was formerly the President of the Ohio Woman's Missionary Work.

At Thanksgiving time of last year, we adopted a needy negro family, consisting of a mother and father and six children, and kept them in mind up until Christmas. At Thanksgiving we filled a basket of food and supplies for them and a committee of girls took it to the home.

During the next month, the girls met twice at one member's home, bringing all the old clothing in fair condition, they could find at home, and made them into garments that the members of the family could wear.

At Christmas time, each two members of the Guild were assigned to one member of the family, and considering their name, sex, and age, brought suitable Christmas gifts for them, so that the family were all provided with a more merry Christmas than they would have had otherwise.

We thought of this family as our special project during the time we were doing these things for them and believe we received a true blessing from the bit of cheer we were able to bring to this colored home.

A Guild Chapter and the World Community

Almost any Guild chapter can be a demonstration center for the fact that the spirit of Christ in the hearts of men beats down racial barriers, crosses national boundaries and builds the Kingdom of God on earth here and now. The chapter at Newburyport, Mass., is proving it in their membership. In this group, meeting in one of the homes, are French, Russian, Scotch, Irish, Greek, Canadian, Armenian and Swedish. The Negro girl is president. It is a wonderfully coöperative and active group of girls. You would not be surprised to know that these girls carried out an international supper, doing most of the planning and work themselves.

This chapter does not believe in keeping all of the good things for its members, but likes to spread this fellowship to others. In February they had a Valentine party and invited some of the boys as guests. Many of these boys had not been in any of the church



The Newburyport Chapter with its Negro President

gatherings before. One of them said he had no idea so much fun could be had by playing the kind of games they played and mingling in that kind of fellowship.

This sort of spirit and ideal is a contagious thing. A Guild chapter may seem to be a very small group, indeed, but it can be a creative center from which a light can be lifted in a distraught world. Many, many chapters will want to make interracial and international fellowship a living thing in their experience this year.

Out Where the West Begins

The Nellie Tanner Chapter of the Park Hill Baptist Church has been anxious to have the other Guilds over the world to which MISSIONS goes know what a fine organization we have here.

This Guild was organized in Pueblo, Colorado, in 1920, and has been continuously active ever since its organization. The White Cross quota and extra pledge to missions have always been met in a joyful and prompt manner. Recently the

chapter has taken the name of Nellie Tanner, and it is very fitting,

for this missionary at Nellie Cranska Memorial Hospital, Managua, Nicaragua, was converted and baptized in the Park Hill Baptist Church and was a member of this body for many years.

The past members of the Nellie Tanner Guild, now heads of homes and families, are among the church's most loyal, devoted and intelligent workers. The present membership is made up of young business women or girls of Junior College age. "These," says one who knows them, "are keen, ambitious, cooperative young women whose true Christian devotion to each other and to the greater world of missions is truly heart warming."

If the history of this chapter is repeated in the coming years they will be answering their prayer, "To grow spiritually and to spread the word of the Master to all who need the refreshing stimulus of His love."



The Nellie Tanner Chapter in Pueblo, Colorado

Children's World Crusade

Dear Crusaders:

Isn't it a fine surprise to have a message from our former Crusade leader at just this time of year?

We're all thinking of vacations these days. Wouldn't we like to be stowaways on her boat this summer? To think she is going to

Alaska where one of our special missionaries is at work, and to the very part of America we are to think about this year! I wonder if she will bring back an Eskimo dog! I'm sure she will bring back stories to share with us in this department of MISSIONS.

Do you see our hands waving, Mary Noble? You're on your way to a glorious trip and every Crusader heart is with you.

Sincerely yours,

Eli P. Kappan

152 Madison Ave., New York, N. Y.

Ship Ahoy!

By MARY L. NOBLE

HAVING asked for space to make a delightful announcement that Alma and I are going to take the trip this summer that Guilders and Crusaders made possible through the surprise gift at our banquet in Philadelphia, we find that we cannot yet give definite details. Our plans were all made to go to Europe. Most of the time was to be spent in England, with about three weeks on the Continent. One very happy event in France was to be a visit to the McAll Mission at St. Naziere to which Buffalo friends designated a special gift in memory of our mother and Mrs. H. O. Holland, two honored presidents of the Buffalo Auxiliary. A tablet is to be unveiled and we anticipated being there at that time.

But the international situation has again intervened, and in accordance with our own judgment and on the advice of our friends, we have for the third time cancelled our reservations. Since we have anticipated with great pleasure each of the three trips, the first to China and Japan, the second to India and Burma, each of which had to be given up because



Three little Buddhist girls, who attended a Sunday School, taught by students of Judson College, Rangoon, Burma

of actual or threatened war, it seemed unwise now to visit Europe when there is so tense a feeling as at present.

So now we are planning, in July and August, to go to Honolulu and Alaska. We love water trips and have wanted to go to these lands of enchantment. So be thinking of us as your guests for six wonderful weeks this summer.

I shall be awaiting with eagerness a report of my blessed children's work during the past year. I have thought of you all at rally time and hope you had as good and jolly a time as we had at our Buffalo rally. It is impossible for me to detach myself from the chil-

dren and devoted leaders who are so dear to me, so I don't try to. Just remember, then, that I am still with you in our service for our Lord and His little ones, who are the hope of the world.

Little Judson Fellows

That even little people can have a big share in missionary work is shown by the information sent by Miss Ruth Helene Clement, our C.W.C. Secretary in Nebraska. Five Heralds at Chambers, where Miss Clement is acting pastor, have become Judson Fellows.

Helping a Missionary Is Fun

Here is the Crusader group at Stonington, Ill., packing a box to send to Rev. and Mrs. Cecil Hobbs, our special missionaries in Burma. They tell us they have enjoyed so much the letters from these missionaries on the Crusader page. They are holding bean-bags, marbles and bags, and scrap-books, which Mr. Hobbs said in one of his letters they could use. Many lessons are taken from MISSIONS and the magazine vies with their study books for interest. They have finished their home and foreign study books. This company has given about seven dollars to missions and seven are Judson Fellows.



Crusaders packing a box for their missionary in Burma

Some Busy Crusaders

The Children's Crusade group of Herkimer, New York, is not a large one, but the children are showing much interest. We are still using the junior church period for our studies, and then hold a Friday afternoon meeting once a month. They have finished their study of the church in the city, and now are reading *Shera of the Punjab*, and have *The Wonderland of India*. They have the Hindu Village, which is nearly all colored and ready to be cut out. They hope that a little later they may have an exhibit featuring India and some of our missionary work there.

One month they had a short play; another their pastor, who was a school friend of Mr. and Mrs. Hobbs, came and told them about his friendship with these two missionaries, and about their work in Burma.

The children helped to repair some hymn books which were sent to Miss Rundell before Christmas. Now they are gathering Bible pictures and other nice pictures, which will be sent to Mr. Hobbs or Miss Bailey. They have also mounted some on heavy cardboard to cut up for picture puzzles, and have pasted quite a package of colored post-cards.

Chums and Happy Hearts

In one of the groups at Bethel Neighborhood Center in Kansas City, we had talked about increasing the membership in our club. The next week when the Doll Club met, Gloria came rushing in with a new girl. "Miss Adkins, Miss Adkins, I brought a new customer today like you said to. She's going to be a regular customer here now."

Chum's Circle and Happy Hearts are similar to Crusaders and Jewel Bands in other places, and they are about the best loved activities of the grade-school children. One night, just as we were sitting down

to dinner, a little boy about six years old came bouncing in and said: "What time is Happy Hearts tonight?" We told him that the group would meet more than an hour later. He stood for a minute or so, then said, "Oh shucks! Well, I guess I'll just have to wait." So he proceeded to make himself comfortable on the steps.

Another group of girls known as the Wide Awake Girls have made an acrostic from their name:

Willing
Industrious
Dependable
Earnest

Alert
Watchful
Ambitious
Kind
Energetic

One day we were discussing all the things that a Wide Awake Girl stood for. "You know, Miss Adkins, if each girl in the club did all of those things, we wouldn't need any rules." So instead of having rules in the club, when one of the members does something that isn't just right, you are apt to hear one of the others say, "Are you a Wide Awake Girl?"—
Eloise Adkins.

. THE CONFERENCE TABLE .

The League of Interpreters

A new volunteer organization in the denomination that is rendering useful service to the cause of missions

By DAISY DEAN BATE

THE League of Interpreters was born at 152 Madison Avenue just about two years ago. Offspring of the Woman's American Baptist Foreign Mission Society, although still very young, it has traveled much, and has been adopted by all but two states of the Northern Baptist Convention.

This relationship with the states is a very cordial one. The League to be really happy wants to visit every Baptist church in the Northern Baptist Convention and to come to be known and appreciated as a valuable, and interesting, and attractive, member of the family.

Lest any of you have not heard a description of the League, I will attempt to give it.

When you try to describe it, there are 773 fine features to mention. In other words, the League of Interpreters consists of 773 Baptist women who have consented

to become thoroughly acquainted with one or more of the ten fields supported by the Woman's American Baptist Foreign Mission Society. Each Interpreter prepares herself to visit the churches of her Association and interpret that field to the women of the Missionary Society, the girls of the Guild, and the children of the Sunday School. She may also address the prayer meeting or the church.

You may say, "Only a missionary can do that!" But I remind you that for a period of five to seven years at a time our missionaries are laboring at their stations many miles away. They need someone to speak for them, someone who will tell the folks in the churches just what is going on, not at one station of Africa or Burma but throughout the field. It is the great story of Christ redeeming and transforming men, women, and children whenever He is really revealed to them.

The Interpreters are supplied with material directly received from many missionaries, copies of letters sent to the Board, and also with other material gleaned from the best publications available. These messengers to the churches have already received 117,835 sheets of information.

We as Baptists must recapture the intimate knowledge and deep devotion that inspired our grandparents to name their children after our Baptist missionary heroes. They read eagerly all news from the distant stations, and then seeking to have a part in this miracle of telling of Christ to those in darkness, they gave sacrificially that they, too, might vicariously

go into all the world and preach the gospel to every creature.

Is There a PUBLIC LIBRARY in Your Town?

MISSIONS ought to be in every public library in the country. The current issue should be in the reading room and a complete file ought to be available for reference.

Quite a number of subscribers are subscribing for their public libraries, not only as a missionary service but also as a community service. Will you not join them and see to it that MISSIONS is made available?

In all such library subscriptions the librarian is furnished the name and address of the friend who makes the subscription possible.

Their missionary books were in small print and but poorly illustrated, but they were read until the bindings were worn out.

The gifts from these hard-working and hard-praying ancestors of ours were noble. They included hundreds and thousands of dollars paid to our societies, and bequests for their money to work for them when they had passed on to the other world. When a great missionary returned he was met by crowds in mass meetings to hear the *NEWS*, the good tidings of the gospel at work.

Today there are so few missionaries free to visit our churches. When they come we give them anywhere from 5 to 35-minutes to pour out their souls in an attempt to make real to us what Christ is doing in the world, what He could do if we would make it possible, if we would untie His hands.

Our 773 Interpreters are traveling miles that no missionary could cover on a furlough.

Be sure to invite at least one Interpreter to your church at once. Write your State office or your Association Foreign Mission Vice-President, for an appointment.

Ten Minutes for Missions

Rev. Charles F. Banning, pastor of the First Baptist Church of Columbus, Ohio, suggests a plan worked out for missionary education in the local church as follows: "We take ten minutes every other Wednesday night for missionary instruction. This is in charge of a missionary education committee of the church. Sometimes a book review is presented; occasionally the work of some local field is discussed; often a missionary is brought in; sometimes a stereopticon lecture is used. Dramatics have been resorted to often. We make this ten minutes one of the most interesting periods of the whole evening."

RELIGIOUS UNREST

Is It a Menace or a Promise?

NUMBER THREE

A PASSION for inquiry is the keynote of the restless age in which we live. The church press helps to meet the imperative need which grows out of this condition. It visualizes the meaning and the value of a spiritual outlook.

Newspaper headlines reveal why there has never been a time when this was more necessary than today. Civilization, so close to collapse, is groping toward the enlightenment which the leaders of religious thought are constantly contributing to the pages of the church press.

Many of these articles are quoted or reprinted by influential magazines and newspapers. Their value in moulding public opinion is increasingly recognized by leaders in national, professional and business life.

Indeed it is more than a coincidence that so many secular publications are giving more attention to religious topics. Editors and publishers as well as the public look to the church press for an authentic presentation of the news and the views of the church.

The educational value of the church is alone a sufficient reason for giving it your support.

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Where In placing order, send check, bank draft or international money order direct to: Miss Mildred Proctor, Shaohsing Industrial School, Shaohsing, Chekiang, China.

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THE OPEN FORUM OF METHODS

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A Peal of Bells

Under this title, the authors of the new program booklet feature "tools in type"—MISSIONS, *A Book of Remembrance*, books and leaflets. It is not too early to make plans for this particular program. If effectively presented, it is sure to mean increased interest in several of the "objectives" of the society.

Of course, these "tools" are needed for other programs in the series. There is also a book which is mentioned in each of the outlines, and which is brimful of helpful information. This is *The Book of Bells*, by Satis N. Coleman. The author "has gathered from all parts of the world the rich lore of bells—the legends and superstitions, the descriptions of great bells of many countries, and hundreds of pictures, many of them rare . . . There are also bell tunes, songs to be sung with bell accompaniment and a selection of famous poems about bells." This is not just a reference book. It will be found fascinating reading.

Many other interesting items will come to your attention, and these should be filed for future use.

Here is a suggestion from Mrs. Gertrude M. Barnett, of Howard, Kan. She used a loose-leaf note book for notes and pictures on *Bridges*, last year's theme. The cover bore a picture of the Milwaukee bridges which appeared in the May issue of MISSIONS. She writes: "I am still adding to my prized collection. I enjoy reading *The Forum*, especially how the theme, *Bridges*, has been developed in so many different ways."

The Romance of Missions

The historic Spanish Missions of California suggested this theme for the 1936 year book of First Church, Richmond, Calif. A water color, the work of one of the members, adorns the cover. The title page carries the motto of the society (Acts 8:4) and *A Prayer*, from the wall of Carmel Mission:

"O heart of Jesus, always art Thou burning and outshining. Kindle and enlighten mine with Thy Divine Love."

The monthly topics are as follows: *Tea in the Patio*, Central America; *El Portal* (The Door), Medical Missions; *El Camino Real* (The King's Highway), Spanish-Speaking Work; *Alabanzas* (Praises), Home Mission Pioneers; *Lighting Mission Candles*, Christmas; *Mission Centennials*, India; *Call of Mission Bells*, Bengal-Orissa; *Our Mission of Prayer*, *Mission Fiesta*, Assam; *Mission Mia* (My Mission), Stewardship; *Within the Cloisters*, Mission Books.

The devotional topic for each month is related to the missionary theme: *The Great Commission* (Matt. 28:19, 20), *Visiting the Physician* (Matt. 8:2), *The Only Way* (John 14:6), *Thankful Hearts* (Psa. 107:1), *Nino Salvador—Little Savior* (Luke 2:11), *A Gift and A Promise* (Acts 2:38, 39), *Our Teacher* (John 14:26), *Our Calling* (2 Thess. 1:11, 12), *To the Uttermost* (Isa. 52:10), *Gifts of Talents* (Eph. 2:10), *Searching God's Word* (John 5:39)

The Alphabet Road

This variation of the 1936 theme may be adapted to your book or individual program, for it "leads past each of our foreign and home mission fields." Planned and pre-



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Name _____ City _____ State _____ Age _____

sented by the Dorothy Kinney Mission Circle of the Woodruff Place Church, Indianapolis, Ind., the series carries out the alphabet idea even in the regular features, the "a-b-c" of each program indicating (a) the devotional period (*Making the Road for the Day*), (b) current missionary news (*Missionary By-Paths*), and (c) a book review (*Journeys into Bookland*). In several instances, a letter indicates more than one "stop"—for example, *I* for *Indian Treks* and *Inspiration Gleaned from Travellers of the Way*. In the list which follows, only one topic is given for each letter: *After Vacation, What?* and *Beginning Again* (September topics), *Civics Concern* (October), *Devotional Duties*, *East China Excursions*, *Friendliness Flights*, *Gauhati Goings*, *Highway Happenings in Burma*, *Indian Treks*, *Journeys into History*, *Koming down the Slavery Trail*, *Lanes of Learning*, *Mapping Service Courses*, *Negro Trail Blazers*, *Organized Sky Roads*, *Philippine Pathways*, *Queer Queries*, *Records Recorded*, *South India Sorties*, *Trails in Japan*, *United Service Ways*, *Vacationing in Mexico*, *Wood Island Wanderings*, *Excursions in West China*, *Youthful Yard Dashes*, *Zeal for Service*.

The cut-out cover reveals the title page, with a line of tiny figures (each one mounted on a block bearing a letter of the title) "travelling" across an outline map of Africa, which was the foreign mission theme that year.

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The Upper Room

July-August-September



© HOUSE OF ART, N. Y.

ARTIST: ERNST ZIMMERMANN

CHRIST AND THE FISHERMEN

WILL THE FAMILY ALTAR RETURN?

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THE UPPER ROOM

Doctors' Building, Nashville, Tennessee

Annie Burgess Bickel

The death of Mrs. Annie Burgess Bickel, retired widow of Captain Luke W. Bickel of the Inland Sea, Japan, occurred in England, April 26, 1939. She was born in Norwich, England, on November 21, 1866, and educated at private English boarding schools. On June 14, 1893, she was married to Captain Bickel, son of Dr. Philipp Bickel, missionary to

Germany. In 1898 they were appointed to Japan, to begin a unique work in the Inland Sea. Their service, on the *Fukuin Maru* (Gospel Ship), is a household tale among Baptists every-

where. Captain Bickel died in Kobe, Japan, in May, 1917. Their one daughter, Evelyn Bickel Topping, is the wife of Missionary W. F. Topping of Himeji, Japan. She thus continues the missionary tradition of this interesting family.

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Rev. W. J. Cusworth

The sudden death of Rev. W. J. Cusworth, High Counsellor for New Jersey Royal Ambassadors since the establishment of the enterprise in 1926, has removed a noble leader of boys. He was pastor of the First Baptist Church of Union City, N. J. At his funeral a wall of flowers, sprays, and wreaths reached from the pulpit to the ceiling. At least 1,000 people attending the service passed by his bier. One of his sons has been asked by the church to fill the pulpit for some months to come. One other son is going into the ministry, and another boy and girl are being trained for worthy service.

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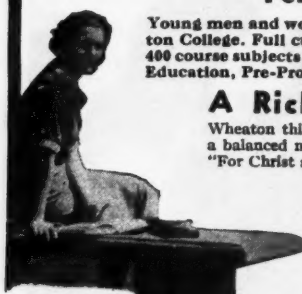
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**The Ministers and Missionaries Benefit Board
of the Northern Baptist Convention
152 Madison Avenue, New York, N. Y.**

Reading Awards

Each year at the Washington State Convention in May the Missionary Education and Reading Program is presented, and a short period allowed for presentation of reading awards to winning churches. The State Convention offers a reward of a \$5 order on the Publication Society for missionary books to the church having the largest number of points among churches of 200 members and over, and another \$5 order to the successful church among churches having under 200 members. This has encouraged the reading program.

Mrs. DeForest further reports: "Through my solicitation some of the Seattle churches have donated study books of previous years to be circulated among the smaller churches. I make these up into libraries (12 or 14 books in a box) and loan them to churches on request, with no expense except the parcel post when returning the library to me. At present I have at least ten libraries out in churches that are making good use of them."

Convention Elections

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Norton, Milwaukee, Wis.; Rev. H. G. W. Smith, Detroit, Mich.; Rev. M. C. Westphal, Lansdowne, Pa.

PASTORS ON COUNCIL OF FINANCE AND PROMOTION

EAST—Term Ending 1942: Rev. Harry Freda, Rochester, N. Y.; Rev. S. M. Lindsay, Brookline, Mass.; Rev. P. L. Vernon, Lewiston, Maine. Term Ending 1940: Rev. J. M. Prior, Bridgeport, Conn. *CENTRAL*—Term Ending 1942: Rev. H. B. Parrott, Cleveland, Ohio; Rev. Donald Pielstick, Fargo, N. D.; Rev. G. H. Tolley, St. Louis, Mo. *WEST*—Term Ending 1942: Rev. G. M. Derbyshire, Oakland, Cal.; Rev. W. J. Diegelman, Laramie, Wyo.; Rev. Ray Gorsage, Tempe, Ariz. Term Ending 1942: Rev. A. W. Lyons, Salt Lake City, Utah. Term Ending 1940: Rev. Ralph Knudsen, Seattle, Wash.

WORLD FELLOWSHIP PROGRAM

(Continued from page 366)

Religion." As one means of promoting interest in the main theme it is proposed to hold 100 World Fellowship Convocations throughout the territory of the Convention. The entire program for the year

will be found incorporated in the Calendar of Denominational Activities which is available to all churches.

THE CHRONICLE

From the cradle to the grave in missionary service

BORN

To Dr. and Mrs. H. S. Waters of Iloilo, P. I., April 15, a son.
To Rev. and Mrs. U. A. Lanoue of Sona Bata, Belgian Congo, April 29, a daughter.

ARRIVED

Miss Helen Benjamin of South India, March 14, in San Francisco.
Miss Julia Craft of Burma, April 5, in San Francisco.
Rev. and Mrs. Roger Cummings of Burma, April 14, in Los Angeles.
Rev. V. W. Dyer of Burma, April 28, in New York.

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1938 RECORD

Solvency . . .	109.80%
Mortality . . .	52.23%
actual to expected	
Surplus . . .	\$112,922.00

Dividends distributed annually from Surplus.

BAPTIST LIFE ASSOCIATION, 860 Walden Avenue, Buffalo, N. Y.

NOTE—Although carrying the name BAPTIST, the Association is an independent corporation and has no organic relationship or affiliation with the Northern Baptist Convention or any of its participating organizations.

SAILED

Dr. and Mrs. C. E. Chaney, from New York, April 22, for Burma.
Miss Laura Johnson, from New York, May 2, for Burma.
Miss Leonette Warburton, from San Francisco, May 5, for the P. I.
Mr. and Mrs. D. O. Smith and three children, from Los Angeles, May 12, for Burma.
Miss E. V. Christenson, from Vancouver, May 13, for Assam.
Mrs. H. D. Brown, from New York, May 24, for Congo.

APPOINTED

Miss Gertrude M. Waterman and Miss Ruth H. Teasdale at the February meeting of the Woman's Board, New York.
Miss Eleanor L. Curtis, fiancée of Rev. A. T. Fishman, at the February meeting of the General Board, New York.
Mr. Charles R. Horton and fiancée, Miss Thelma Zimmerman, to Burma, at the April meeting of the General Board, New York.
Rev. Franklin O. Nelson and fiancée, Miss Phileda M. C. Ogren, to Chin Hills, Burma, at the April meeting of the General Board, New York.

DIED

Mrs. Luke Bickel, retired, of Japan, in England, April 26.
Mrs. George Campbell, retired, of China, in Toledo, Ohio, May 25.

Caught by the Camera

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The Last Word

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